THE KING'S BUSINESS

MAUD W. RAYMOND

THE SUPREME CALL
TO CHRISTIAN WOMEN OF NORTH AMERICA

"If thou draw out thy soul to the hungry . . . .
Then Shall Thy Light Rise."

(Is. lviii. 10)

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THE KING'S BUSINESS

A STUDY OF INCREASED EFFICIENCY FOR WOMEN'S MISSIONARY SOCIETIES

BY

MAUD WOTRING RAYMOND

"The King hath commanded me a business;
. . . . the King's business requireth haste"

Women's Missionary Societ

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FOREWORD

In response to requests from several Boards the Central Committee on the United Study of Foreign Missions issues this year a text-book which will prove a needed aid to all woman's missionary societies in the knowledge of their own Board work. A glance at chapter headings reveals the scope of the book. Only a careful reading will indicate its value; the method of applying its teachings; and its connection with annual reports and literature issued by Boards. Mrs. Raymond has met the need for a clearer understanding of organization, business methods, greater economy and efficiency, stewardship, federation and the hidden springs of prayer.

The charts for the book and the set of beautiful posters were made by Bertha Bennett and Edith Thomson. Mrs. Helen Barrett Montgomery has rendered valuable service in the arrangement of the book and revision of proofs.

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CHAPTER I.

THE KING'S BUSINESS

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OUTLINE OF CHAPTER I

Aim: To present missions as the supreme duty of Christian women to the non-Christian world. To define the task, the resources for dealing with it, and the responsibility of every individual in meeting it.

I. Introduction { Missions, The King's Business.
Woman's Part in It.

II. Woman's Labor Necessary to Social Welfare.

1. The changing order necessitates change of labor.
2. Social service highest form of effort.
3. Missions highest form of social service.

III. Christian Women Owe the Gospel of Christ to Non-Christian Lands Because of

The Need.

1. It is the only force to make conditions tolerable for women and children.
2. These conditions inevitably affect the development of women and of the race,—
(*a*) physically, (*b*) mentally, (*c*) morally.

The Obligation.

3. Christian women owe the source of all their privileges to all women without it.

The Opportunity.

4. Woman has a definite share in world evangelization.
(*a*) Its numbers, (*b*) the missionary force needed, (*c*) the financial support needed.
5. It is a work only women can do.
6. It is a task possible of achievement.
Enumeration of resources.
7. In this task there is a share for every woman.

IV. The Subjective Appeal.

We need this service individually:—

1. For the soul's life in Christ.
2. For the soul's communion with Christ
3. For the soul's conception of Christ.

We need this service collectively:—

1. As the largest ground of unity.
2. As the largest spiritual challenge.

CHAPTER I

THE KING'S BUSINESS: ITS MAGNITUDE AND IMPORTANCE

THE supreme duty and privilege of the Christian Church is to complete the work which its Founder began. Its aim and motive can be no higher than His. They should be no lower. Its purpose will be attained only when His purpose is realized in a united humanity, reconciled to God through Himself, every need met in Him, every longing satisfied.

The World Purpose of Christ.

No student of the meaning and message of His life can be long in doubt as to the scope of His purpose. "Wist ye not that I must be about my Father's business?" That query in the early dawn of His life expressed His dominant passion until its close,—and beyond, projected into the future in the lives of those who must fulfill and complete His mission.

"For God so loved the *world* that He gave his only son." "I came to save the *world*." "I am the light of the *world*." "The bread which I will give is my flesh, for the life of the *world*." "Other sheep I have which are not of this fold: them also I must bring." "That they may be one, even as we are one; that the *world* may know that thou didst send me and lovedst them,

even as thou lovedst me." "Go ye therefore, and make disciples of all the nations."

First Century Fulfillment.

The early Church recognized and accepted its inherent world-mission and to a greater degree than any later, the first century attempted and accomplished literal world evangelization. "Its life and light convinced men," says Mr. Speer, "because men saw them conquering the world. The Church was established to spread Christianity and, when in any age or in any land she has forgotten this, she has paid for her disobedience. So long as there are any unreached men in the world or any unreached life, the business of the Church is her missionary duty." ("Christianity and the Nations.")

Woman's Part in It.

In this work women have always shared,—too many, even in the earliest days, to mention by name; their faith and works have been told as a memorial of them throughout the world. Our series of text-books records the story, beginning with Bertha and Ethelberga and stanch old Brigida, standing side by side with St. Patrick in the affection of the whole Celtic race. Gradually there developed parts of the work for which women were peculiarly fitted, and so it came about that women's societies, local and national, were organized at home, and women missionaries in increasing numbers were commissioned and sent throughout the world. The time was Divinely chosen. Not only did the Church need the service that was given and the distinct and

diverse qualities which women were capable of contributing, but to the women themselves the self-expression that it furnished had become a vital necessity. An entire readjustment of woman's relation to life was taking place. New outlooks on the great world were opening before her, wonderful new vistas of power and opportunity; undreamed fields of labor were becoming hers along every other channel of interest and activity. Since woman's clearest response is always to the stir of spiritual forces, there could have been no free spiritual development,—that entire side of her nature would have been thwarted and atrophied,—if it had failed to find an outlet not only in local and more circumscribed philanthropies, but in a world-large effort to meet a world-wide need.

Necessity of Task Adequate to Powers.

If we, the women of the more favored races of the twentieth century, to whom the changing order has given large new leisure by releasing us from old forms of labor and service, would be as discerning of the message of our environment, then we, too, must find wider fields of learning and of labor that will contribute in some vital way to the well-being and uplift of the race,—this is the note of challenge that is sounded by more than one writer of our day.

Study of Club Women.

Almost countless culture clubs have indeed attested in the past the aspiration of the women of America toward something that will lift their leisure moments out of the realm of the trivial

and the commonplace; but sooner or later there comes to the earnest and candid seeker the realization that self-culture pursued for selfish ends is never real culture. True culture comes in the guise of self-renunciation. The club woman was not slow to recognize this principle. For hundreds of years women have lived and thought for others. The habit of service is strong within them, and, given favorable and fostering circumstances, will always assert itself. When domestic demands upon them lessened, family boundaries widened to include the community, the state, the nation of which their individual homes were a part. Clubs in which culture was made an end in itself soon broadened by adding departments of philanthropy and social effort, until those existing for cultural purposes only are now almost a rarity, while the national program of the General Federation of Women's Clubs, with its varied departments touching many phases of human welfare, is evidence that here a large body of women have found themselves in promoting happier conditions for others. What ends are these women seeking? Rhita Childe Dorr in "What Eight Million Women Want" thus analyzes them:—

The International Council of Women.

Not only in the United States but in every civilized country, have women associated themselves with the object of reforming what seems to them social chaos. In practically every civilized country in the world today there exists a Council of Women, a central organ-

ization to which clubs and societies of women with all sorts of opinions and objects send delegates. In the United States, the Council is made up of the General Federation of Women's Clubs, the Woman's Christian Temperance Union, the National Congress of Mothers, the Daughters of the American Revolution and many other organizations. More than a million and a half American women are affiliated. In all, the International Council of Women, to which all the councils send delegates, represents more than eight million women.

What Women Want.

What eight million of the most intelligent, the most thoughtful, the most altruistic women in the world believe, what they think the world needs, what they wish and desire for the good of humanity, must be of interest. It must count. . . . The woman mind is the most unchangeable thing in the world. It has turned on identically the same pivot since the present race began,—perhaps before. Turn back and count over the club women's achievements, the things they have chosen to do, the things they want. Observe first of all that they want very little for themselves. Even their political liberty they want only because it will enable them to get other things—things needed, directly or indirectly, by children. Most of the things are directly needed,—playgrounds, school gardens, child labor laws, and other visible tokens of child concern. Many of the other things are indirectly needed by children,—ten-hour working days, seats for shop girls, protection from dangerous machinery, living wages, opportunities for safe and wholesome pleasures, peace and arbitration, social purity, legal equality with men, all objects which tend to conserve the future mothers of children. These are the things women want.

Women who are free, who look on life through their own eyes, who think their own thoughts, who live in the real world of striving, struggling, suffering

humanity, are the most effective mothers that ever lived. They know how to care for their own children, and, more than that, they know how to care for the community's children. Women will not tolerate violence. They loathe waste. They cannot bear to see illness and suffering and starvation. Woman's place is home, but home is the community. Woman's work is race preservation and race improvement.

Mission Service the Supreme Social Service.

Moreover, the woman who has learned to think in terms of humanity knows that humanity means the world. She knows that all fairness and justice demand that we shall seek for all women the happier conditions which we feel that the women of our own land must have. She knows that we cannot uplift the womanhood of the world by any effort that stops short with the women of America. Our sister next door and our sister across the way have sore need of us. But what of our sister on the other side of the sea, to whom our blackest night is as the brightening twilight that precedes the dawn? There is no injustice which women suffer here which is not a far heavier burden there. Every wrong that we know in Christian countries is intensified and multiplied many times in non-Christian lands. "One may safely say," affirms W. T. Ellis, "that there is not a social problem in the West which may not be found existing more widely and in accentuated form in the Orient."

The logical climax to the American woman's program of service, then, is this: That the women of Christian lands should pledge them-

selves to united and untiring effort in behalf of the Christless women of all the world until His Kingdom shall so far come that their privileges and opportunities equal our own. The grounds on which we base the claim may be grouped under three heads,—the need, the obligation, the opportunity.

The Need.

1. The religion of Christ is the only power that can make tolerable the conditions under which women and children live in any land.

Woman under all Ethnic Faiths.

The other great faiths have not done this nor can they do it. Confucianism, Buddhism, Hinduism, Islam—their history in every age confirms the verdict of Dr. James S. Dennis: "Ethnic religions and barbarous civilizations have united their forces in the consignment of womankind to a state of degradation, a fact which rises up in judgment against these erroneous systems in all ages of history and in no period more pronounced than in our present century. She is still regarded, as of old, in a non-Christian environment as a scandal and a slave, a drudge and a disgrace, a temptation and a terror, a blemish and a burden,—at once the touchstone and stumbling-block of human systems, the sign and the shame of the non-Christian world." ("Christian Missions and Social Progress.")

Conditions Affect Development.

2. These conditions inevitably affect the development of women and therefore of the whole race.

"The condition of its women," says Dr. Jones, "is the truest test of a people's civilization. Her

status is her country's barometer." Mr. Rudyard Kipling, who is universally conceded to know life in India to the core, puts into the speech of one of his characters this comment:—

> What's the matter with this country is not in the least political, but an all-round entanglement of physical, social and moral evils and corruptions, all, more or less, due to the unnatural treatment of women. So long as the system of infant marriage, the prohibition of the remarriage of widows, the lifelong imprisonment of wives in a worse than penal confinement and the withholding from them of any kind of education or treatment as rational beings continues, the country cannot advance a step. Half of it is morally dead, and worse than dead, and that is just the half from which we have a right to look for the best impulses.

Not only here, but in every non-Christian land is "the unnatural treatment of women" producing the physical, mental and moral stagnation which Mr. Kipling charges to India. Take but one instance in proof under each point.

Physical.

(*a*) Physical. Dr. James S. Dennis says, of the effect of child marriage in India: "The population of India to-day is largely the children of children. Natural vigor in many sections of the peninsula has suffered a notable decline, owing to the constant stream of infant life born of immaturity and called to struggle with unsanitary conditions and blighting disease. The physical sufferings induced by early marriage form a shocking indictment against a cruel custom. Its evils are multiform and deplorable.

It is physically injurious, morally deleterious, mentally weakening, productive of enfeebled offspring, and provokes the curse of poverty." ("Christian Missions and Social Progress.")

The Hon. Mohendra Lal Sircar, M.D., testified from his medical observation during thirty years that "twenty-five per cent of Hindu women died prematurely through early marriage, twenty-five per cent more were invalided by the same cause and the vast majority of the remainder suffered in health from it." (Quoted by Mr. Speer, "Missionary Principles and Practice.")

The custom of early marriage is known also in Korea, China, Chinese Turkestan, Persia, Turkey, along the northern coast of Africa and largely throughout that continent, and everywhere it produces the same evil results.

Mental.

(*b*) Mental. Imagine your life, if you can, devoid of all intellectual stimulus, barren of every printed page, unstirred by the quickening touch of kindred mind on mind. You would still have left a rich store in memory from the reading and learning of a lifetime. Your life would still be crowded full of human interests and the freedom of the open skies would be left to you. But suppose that you had never been beyond your own doorway or your own narrow village street. Can you really enter into the short and simple annals of the women whose biographies may be thus briefly told?

The Women of China.

Nearly half the women of the world live in China and India; of the former, one of their own authorities said only thirty years ago, "Not one in ten thousand Chinese women can read." Even if we look at this statement as extravagant, we have the calmer and doubtless more accurate estimate of Mrs. C. W. Mateer, "Possibly one in two or three thousand can read"; or of Miss Adele M. Field, "Not more than one in a thousand can read." Mrs. Arthur H. Smith also says, "Among the thousands of women whom we have met, not more than ten had learned to read."

In contrast with this, more than ninety-five per cent of American-born women can read, while even if we include Indians, Negroes and our immense foreign population, among whom, of course, the greater part of the illiteracy is found, only eleven per cent of the female population of the United States were unable to read in 1911.

Of India.

Of India, Dr. Dennis says that of the women represented in the census returns ninety-five per cent are illiterate. Of the one hundred and forty million women in India, including those of whom no census returns are made, it may be safely stated that, if all the facts were tabulated, the number of illiterate women would represent ninety-nine and one half per cent. Dr. J. P. Jones is authority for the statement that only six Hindu women in a thousand can read. Yet it is in China and India that the intellectual achieve-

ments of women—that mere fraction to whom opportunity will come—bid fair to be the educational marvel of the twentieth century.

In India only four and thirty-seven hundredths per cent of the girls were in schools of every kind in 1909, while in the United States seventy per cent of the girls were in school. All of the mission schools maintained in India by the Protestant Churches of America and Europe accommodate, when taxed to their utmost capacity, less than one hundred thousand girls. This includes kindergartens, village and elementary schools, industrial classes, normal schools, high schools and colleges. If we should allow each of the women and girls only one year in school, it would take over fifteen hundred years to place the present generation, were there no increase meantime. While in China, with only sixteen thousand girls in all mission schools, it would take over twelve thousand years on the same terms.

In the non-Christian world not one of a million women has seen within the walls of a school of college grade. In the United States eight hundred and eighteen out of every million women were in college last year. If we had only as many girls in college in proportion to our population as there are in India, we should have just nineteen in the whole United States. If we had as many as China, we should have seven. Instead, we had 54,546 last year.

Moral.

(*c*) Moral. Concern for the welfare of the child has been mentioned as the pivotal point of the woman mind since the world began. No stronger proof of their degrading influence could be taken than the notable lack of such concern engendered under the non-Christian faiths. In "Missionary Principles and Practice" Mr. Speer says, "If anybody should ask me to risk Christianity in one single cast, to stake everything in one argument, I sometimes think I should almost be willing to select, of all positions of Christian apologetics, the attitude of Christianity toward women and children as over against the attitude of every other religion of the world toward woman and the little child."

Upon all non-Christian lands cruelty to children rests like a blight. "If we could but realize for a single hour," says Dr. Zwemer, "the every-day conditions of Mohammedan womanhood or pagan childhood in darkest Africa, the vision itself would voice the need." Infant mortality is nearly twice as great in India as it is in England, caused both by neglect and by ignorance of the commonest laws of health and sanitation. Worst of all in its token of moral depravity is the cruelty which denies to the child the right to live.

Infanticide.

"The heathenism of to-day even in the centers of its most advanced civilization is still red-handed with the traces of infanticide. That the custom, although practiced in secret, prevails in

China cannot be doubted. In one province it has been estimated that an average of forty per cent of the girls were murdered, in another from thirty to seventy per cent. Another authority gives the number destroyed varying from ten to eighty per cent. It seems beyond question that tens of thousands of infant girls are annually sacrificed in China." (J. S. Dennis, D.D., "Christian Missions and Social Progress.") The testimony concerning the prevalence of infanticide in India is equally strong, while in the Pacific Islands and in Africa it has prevailed to a frightful extent and has been attended with unspeakable cruelty.

Child Welfare in America.

It is true that in the congested portions of our own great cities ignorance and disease and want fight for the lives of little children, but they are not unrestrained. It is a hand-to-hand conflict with the tender care and compassion which always follow where the Christ who loved little children leads. None but a Christian government would create a Bureau of Child Welfare and put a woman at its head. Baby Saving Shows and National Associations for the Conservation of Infant Life are possible only in a land where the knowledge of God's Son who came to earth as a little child has made all childhood sacred. Great Child Welfare Exhibits by charts, lectures and practical demonstrations are teaching thousands that the "measure of the chance for the child is the measure of each race, of each

nation, of each city." The poster of the Chicago Child Welfare Exhibit showed Father Time handing the world to a little child, with this legend below, "Strengthen the little hands that must carry on the world." Do we mean it, in fact and deed? Shall we strengthen the hands of the children of the world, or of America alone? Do we have a care that one out of three of the mothers and children of the world shall know the joy of mother love and mother care, while we deny the right to the other two?

The Obligation.

3. If to the influences of the religion of Christ, the women of Christian lands owe every privilege which they enjoy, do they not owe this religion to all women?

To ignore the obligation, or worse still to repudiate it, is not to deny its existence and its binding power. There are not degrees in obligation where there have been no degrees in privilege. Other religious systems may teach great moral truths, other civilizations may contain much of worth and beauty. "By their fruits, ye shall know them." It is enough for us now, that, only in proportion as nations get Christianity and as nations, already Christian, develop its principles, do freedom and happiness come to women and children. These are matters established by history and expert and widely impartial investigation. The woman who does not believe in missions is free to think and hold this opinion only through the Gospel which she would deny to

other women. Every woman who accepts the position accorded her as a citizen of the democracy established by Christ, who thinks her own thoughts, who orders her own life, must have a care for the thousands, millions of women living in suffering and serfdom. The earth is so small in these days that it is our own grievous sin if we do not know that on the other side of the world five hundred million women and countless little children wait for Christ's hands to break their shackles. They are our own flesh and blood in the kinship of humanity and our hearts must break at the thought of all that we deny them, if we withhold the Gospel. If we do not discharge our debt to them, who will?

Ground of Obligation.

The ground of our obligation to take the Gospel to the non-Christian world is often misunderstood. It is not an attempt to transplant to other lands the schools, hospitals and other philanthropic institutions which are the outward and visible expression of Christianity. It is not an attempt to enforce those principles of courtesy and chivalry which could not tolerate the indignities that women and children suffer on the other side of the world. It is not an attempt to coat with a thin veneer of Christianity the already existing civilizations of Eastern lands. It is not an attempt to graft American Christian ideals and forms of organization upon the old stock of Eastern religions. Such a diversity of aims would involve us at once in a corresponding complexity of effort.

Primary Aim.

Our primary aim is direct and simple in that it concentrates our endeavor upon one effort: to make the living Christ known to all men with such clearness and power that He may become a great transforming force within their lives, changing nations and national ideals by changing individuals into His image. Nothing else will do it. It has never known failure in any land, with any type of people, under conditions the most severe and discouraging.

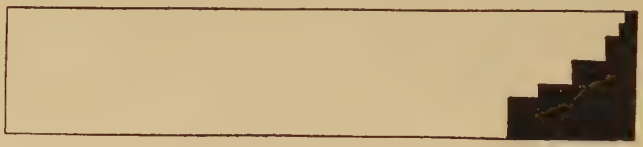
It is this work of evangelization which we are called to share. What are the dimensions of the task? That, too, is simplified by the consideration of a few definite principles.

The Opportunity.

In these days missions is becoming increasingly a science. We no longer speak of the unnumbered millions who wait in darkness, with a conception of the task as vague as the terminology. It is the day of scientific study of our problems and statesmanlike effort to grapple with and conquer them. Christians everywhere are coming more and more to recognize that they owe the Gospel to the entire non-Christian world of their generation. "The living people without the Gospel can only receive it from the living who possess it." Unity of purpose, comity in operation, both on mission fields and among the workers at home, have made it possible for us to establish with approximate accuracy our portion of responsibility toward the whole world. The following statement is condensed

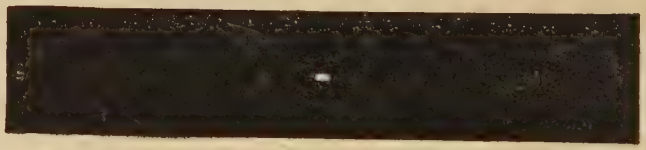
*WOMEN WHO READ

U. S. A. — 890 to 1,000



INDIA — 6 to 1,000

CHINA — 1 to 1,000



A People Cannot Rise Above The
Level of Its Womanhood

*There is no census of the women who read in China, and estimates vary, the most favorable reaching 10 to 1,000. The weight of opinion, however, approximates 1 to 1,000, as illustrated above.

from "Our Share of the World," by J. Campbell White. It is based on the statistics of 1909.

Obligation of America.

For nearly twenty years all the Foreign Mission Boards of North America have met annually in conference to discuss and plan their work together. Through this conference, by committees and by consultation with the missionaries on the field it has been established that one thousand million people in the world are living in non-Christian lands. Extensive inquiries have been made by almost all the Foreign Mission Boards of North America, first, to determine the number of people for whose evangelization they are severally responsible, and, second, to discover what force of missionaries and what amount of funds would probably be necessary to carry through a comprehensive program of evangelization. From the conclusions reached it is apparent that at least six hundred million of people in the non-Christian world are dependent for evangelization upon the churches of North America. Of this number various denominations have officially recognized their responsibility as follows: United Presbyterians 15,000,000, Southern Presbyterians 25,000,000, Northern Presbyterians 100,000,000, Northern Baptists 61,000,000, Methodist Episcopalians, South, 40,000,000, Methodist Episcopalians 150,000,000, Congregationalists 75,000,000, Dutch Reformed 13,000,000, Reformed Church in the United States 10,000,000, United Brethren 5,000,000, Foreign Christian Missionary Society 15,000,000, Canadian Societies 40,000,000; of which the Methodist Church has accepted 14,000,000, the Presbyterian 13,000,000, and the Baptist 6,000,000.

How is It being Met?

This is our task; what proportion of it has been met in any adequate way? There have been many statements by representative missionary conferences, of the conviction that one missionary, either a man or an unmarried woman, to every twenty-five thousand people

to be reached, is the lowest reasonable basis on which to hope to preach the Gospel to every creature, so as to make it intelligible to them all. There are some fields where a smaller number of missionaries than this may be sufficient, but there are other fields where the proportion will probably need to be greater. To supply the whole non-Christian world at this rate would require 40,000 missionaries. At present there is a total of 15,000 missionaries on the field, not counting missionary wives. The estimates of the force required to meet the need, are generally made in this way, not because many wives of missionaries are not among the very best workers, but because, in a large proportion of cases, family cares prevent them from carrying responsibility for the administration of mission work.

Portion Unprovided.

If each one of the missionaries now on the field succeeds during his lifetime in evangelizing an average of 25,000 persons, the total number reached would be about 375,000,000. This in itself is a stupendous undertaking. But after assigning to the present force of missionaries this staggering burden of responsibility, there still remain 625,000,000 of people in the non-Christian world unprovided for. Is it not time that we should realize the imperative necessity of an unprecedented advance into this unoccupied territory?

Financial Cost.

Look at the question for a moment on its financial side. Assuming that each of the 15,000 missionaries now on the field is capable of directing the work of evangelization in a district of 25,000 people, the average present cost of the work in each of the 15,000 districts occupied is less than $1,700 a year. This includes not only the salary of the missionary in the district, but the support of an average of seven native workers, also the cost of schools, hospitals, land, buildings, traveling expenses, administration, and all other items of expenditure. Undoubtedly this average should be increased so as to keep pace with the growing necessary cost of

living. There is still greater need of improved facilities for work in nearly all fields. It would be quite reasonable, therefore, to estimate the necessary cost of work in each district of 25,000 people, at $2,000 a year. As there are about 40,000 districts of this size, the aggregate cost of occupying them all and doing efficient work, would be approximately $80,000,000 a year.

Responsibility of Native Church.

In asking for so few leaders from the home lands for the evangelization of the non-Christian world, the missionaries have emphasized over and over again, the fact that they rely largely on the native church in extending the Kingdom of Christ among their own people. Already the number of native workers is about seven times as great as the number of foreign missionaries. Only by a great enlargement of this force, through years of patient training, will it be possible to extend the work to every part of the vast unoccupied field. To train and co-operate with an adequate force of strong native workers is one of the chief reasons for enlarging the number of foreign missionaries.

Problem of America.

We come now to consider the missionary problem not as a whole, but in our relationship to it, as representing the churches of the United States and Canada. Assuming that our share of the world is 600,000,000 and that it will take one missionary to every 25,000 of them, our problem is to increase our force of missionaries from about 5,000 to 24,000, and our annual offerings from just over $11,000,000 a year to approximately $50,000,000 a year. Can we do it?

The Home Base.

Many of the denominations have said that we can, if we will. They have made a painstaking and comprehensive survey of their responsibility and have formulated missionary policies defining in a broad, general way the distinct work committed to them as a Church; they are laying

plans that will make it possible for them to evangelize their own fields; they are presenting to the home Church a definite task that is a challenge and an incentive to its ultimate accomplishment. This task confronts not alone the missionaries on the field where the pressure of the need is greatest, not alone the Mission Boards upon whom it rests with almost crushing weight because of their poignant realization of its urgency, but the whole communion. No one is exempt from its message. Each member ought to know the responsibility of his own denomination and what means are proposed to meet it.

The Church of Christ is one. Men and women alike, we must get a vision of our world-wide task; men and women together, we must work out its solution. And yet, because so much of the work among women and children can be done only by women, because in so many denominations the entire support of women workers is left to Women's Boards, our responsibility as women can be reduced to very definite figures and it is good for us to confront the special task that is ours.

Woman's Definite Share. Its Numbers.

4. In the task of world evangelization, women have a definite share.

(*a*) Its numbers. The women living under the great religions of the world are divided as follows: Christian 238,000,000, Confucian 128,000,000, Mohammedan 100,000,000, Hindu 95,000,000, Buddhist 73,000,000, Pagan

69,000,000. Thus 465,000,000 women look to the 238,000,000 women of Christendom for all that makes life worth living. Every woman who accepts the happier conditions which Christianity brings is responsible for two of her less happy sisters.

A Peep from a Garden Wall.

The women of civilization's favored classes have spent their lives in a little garden world, surrounded by light and warmth and color, sheltered and guarded from all that could distress or harm. About them ignorance and prejudice have built a wall and too many have cared little that outside were darkness and chill breezes. But here and there God has swung wide a window in that wall and bidden us look out and know that the humanity out there is one with us in the great primal, elemental facts of life, though no flowers bloom in their path and the night that bends over them is starless.

The Procession of the Women.

Will you stand now at that window and watch those women of unhappier lands pass by? On they go, a strange, silent procession, one every other second throughout the changing cycle of the years, as day fades to night and night creeps into day again. The flowers of summer take on autumn tints, the snows of winter melt into "springtime's swift young green" and summer suns have come again and still they go. The women of China will hobble by on bound feet for nearly nine years, the women of India will be passing for six years, the greater number of

them widows and little wives,—women in the eyes of the law with no childhood, scarcely any babyhood behind them. For nearly seven years, you will look out upon black-veiled Moslem women, on Buddhist women for five years, on the brown, barefooted drudge of the pagan world for more than four years,—an unending processional, this sad march of the nations, for before one generation has plodded wearily by, another will have joined their ranks. Could you look out unmoved through all the years of your life on these Pilgrims of the Night? These are not cold statistics. They are eloquent with meaning for us, if we will listen. For these women, as they go, keep step to the heartbeat of a dying world that waits for our slow telling of Him who said, "I am come that ye might have life." Can we turn back into our gardens and forget, while we are happy in their fragrance and beauty?

Force Needed.

(*b*) The missionary force needed. The plan outlined by the Mission Boards provides that half of the entire force needed or twelve thousand shall be unmarried women, an addition of 9,748 to the 2,252 who were on the field in 1912. If we add those who would probably go out as missionaries' wives, a total in round numbers of twenty thousand women should go to the field in the ten years which the Boards proposed as the period in which their policies should be realized, besides making good the annual loss by death or withdrawal from the field from failure of health

and other causes. Our force in 1912 was 4,894, —2,252 unmarried and 2,640 married women,— therefore we should send half as many new missionaries each year as our entire force at that time.

(*c*) The necessary financial support. The plan outlined provides that we shall raise approximately fifty millions of dollars a year for equipping and maintaining this force of workers, or a general increase of from three to five times our present gifts. This means that from sixteen to twenty million dollars should be raised yearly by Women's Boards in addition to what women may give through the general Boards. Financial Support.

5. It is a work that only women can do and will be left undone if they neglect it.

"No thoughtful student of the missions of the Christian Church will deny the supreme importance of women's share in them. But there is far more than the historic call. A mere glance over the main functions of the missionary force should be sufficient to impress upon any student of the non-Christian world the vital demand for the presence of Christian women. A vast proportion of any population would have to be left without the message, if there were no women to present it. The Christian Church, the Christian nation, might indeed be organized, but could not be built up apart from the education and training of the womanhood of each community into Christian ideals of wifehood, motherhood, leadership; and this only Christian women can supply." ("World Missionary Conference Report," Volume 5.)

6. It is a task possible of achievement. What are the resources for dealing with it? Possible of Achievement.

Twenty-five years ago, when the Student Volunteer Movement adopted its watchword, "The Evangelization of the World in this Generation," it met with a storm of criticism from both friends and foes; its leaders were branded as visionaries and enthusiasts, sermons were preached, books were written to prove the impossibility of realizing it.

Commission I of the Edinburgh Conference, made up of a body of missionary experts from many denominations and from all parts of the world, after months of study of the resources of the home Church and of the obstacles and adverse conditions in all lands, without magnifying the one or minimizing the other, records its belief that the resources of the Church material, mental and spiritual, if properly conserved and directed, are amply sufficient for the speedy evangelization of the world.

Resources: Wealth and Numbers.

The Christian Church spiritually is greater than all principalities and powers. Speaking in human terms, she is the most tremendous force in the world to-day. It took Christianity a thousand years after Christ to gain fifty million adherents, but it doubled in five hundred years, again in three hundred, again in eighty. To-day one third of the people of the world are adherents to Christianity, two thirds are governed by Christian nations. The wealth of the world is in the hands of Christian nations, an almost unbelievable amount; the students of the world are in their

colleges, they hold the balance of political power, they are giant storehouses of moral force. With all their glaring imperfections, the nations, Christian in name, would become so in fact, if the Church, vitalized by a transcendent world purpose, would rise to the fulfillment of its destiny.

Illustration. Automobiles.

We could take out of our churches this year the entire number of workers needed for our share of world evangelization and our records would scarcely show a loss next year,—perhaps rather a gain, because the churches would be revitalized by the sacrifice. We could, if we felt the Divine compulsion, equip and maintain these workers without giving up one necessity of life. The money invested in automobiles in the United States alone last year would have maintained the twenty-four thousand missionaries for whom the Boards ask, for at least sixteen years. By a reliable computation ("The Scientific American," July 20, 1912), there were 677,000 automobiles in use in the United States in 1911, or one for every 140 of the entire population. The lowest and most conservative estimate puts their value at $800,000,000. The combined Mission Boards ask us for $50,000,000 a year, to finance in all lands the work for which they consider America directly responsible.

When Missions become a Necessity to the Christian Church.

Perhaps you will say, however, that these millions are not in the control of Christian people. The actual communicants of Protestant Churches in the United States and Canada number

more than one fifth of the population. At a fair average, then, one fifth of these machines are the property of Christian people, representing an investment of $160,000,000. "That is precisely the point!" you say. "An automobile is an investment. It represents capital, not income." Granted. Would not an investment in human welfare and happiness, in immortal souls, be as safe and likely to yield as sure returns? But we will take merely the expense of maintenance and repairs. Estimate it at $300 each, though it would probably average higher. If the Christian people of the United States had equaled this amount in their gifts for foreign missions last year, our Boards would have had more than four fifths of the total amount for which they ask. "But," you say, "the automobile is no longer a luxury; it has become a necessity." Granting this and that it is an absolutely legitimate and sane item of expenditure, it merely strengthens our point. When it becomes a necessity to the Christian Church that the Gospel shall be preached to all nations, it will be done.

If you contend that an automobile is a luxury for the rich, or at least the well-to-do, we will take another example which shows the power of littles in the aggregate. Moving picture exhibitions are supported, all will acknowledge, by the middle and poorer classes, and may be classed as pure luxuries. Yet, according to an investigation recently conducted by one of its daily papers,

the entrance fees at moving picture shows in one of our larger cities averaged, in 1912, $5.85 for every man, woman and child in the city. These two illustrations embrace all grades of society, and their steady increase in expenditure in the face of pronounced financial depression shows that we do find the money for the things we want. By the Report of the Edinburgh Conference, the largest average the living members of twenty denominations in the United States have been able to attain in their gifts for foreign missions is seventy-two cents per member. Is there any doubt that when Christian people want the world evangelized more than they want anything else, it will be done?

Woman's Resources.

But let us turn to woman's definite share in meeting this problem of making Christ known to all the world. Our statistics have shown us that in these coming ten years—no eight, for two have already gone—which Edinburgh Conference prophesied "may be among the most glorious of Christian history"—twenty thousand new women missionaries should go to the field and twenty million dollars should be contributed annually for the support of their enlarging work; while a part of the task confronting the whole Church, this work among women and girls appeals with special force to women's societies, and in some denominations they will be held primarily responsible for it. And we have felt that four million dollars a year was a most creditable con-

tribution! It seems a task as impossible as stupendous. But is it? Let us glance at our resources.

1. Missionary Organizations.

Asset one. A membership of two million women enrolled in our missionary societies. Asset two. At least sixteen million women who are members of Christian churches in the United States and Canada.

2. The Unreached Women of the Churches.

If the women of our missionary societies would attempt to recruit the entire number from their ranks, they would need to give only one out of each hundred. Could not ninety-nine women do the work at home alone, with the added strength which would come from a living link with the regions beyond? If each member gave ten dollars annually, they could furnish the entire twenty million dollars for which the increased budget would call. But no one contends that the missionary responsibilities of the women of the Church are confined to the small fraction who have recognized their responsibility by uniting with the women's societies. They are limited only by the entire woman membership. We must lift them all into the larger atmosphere of world-wide effort; while we regret their present ignorance and indifference, neither they nor we must feel that it lessens their obligation. In that case we need to send only one out of every seven hundred women, and an average gift of $1.25 each would meet the requirement,—not meet our obligation. There is a vast distinction. Mr. J.

Campbell White says: "Christ never asked anyone to be an average Christian. We have entirely too many of them now! No man has done his duty till he has done his best. No congregation has done its duty till it has given its maximum, not alone of money, but of lives and prayer and propagating power."

Our resources in prayer, in educational methods and organized effort will be considered at length in succeeding chapters.

But our enumeration of assets is incomplete, if we stop with the women of the churches. While we have a convincing and incontrovertible appeal to them, we have a logical appeal to all women who live in a Christian land and we must press it with confidence and a tactful persistence until we win them. A woman in America whose daily, hourly existence is a confirmation of Christ's gifts to womankind and who does not know by personal experience how Christ can enrich and expand the life in which he dwells is in some ways a sadder sight than a woman in Africa who has never had a chance to know. There are many million of these women who are our neighbors and our friends. There is no message of His power which He bids us carry to the ends of the earth that does not need telling with equal force at home. Many of these women who are outside the Christian churches are women of education, of culture, of privilege. Many of them, lavishly endowed with talents and

leisure, are already enlisted in philanthropy and various forms of altruistic effort. As members of women's clubs, they are spending thousands, even millions of dollars, annually in civic improvement and a myriad forms of social betterment. Splendid as these achievements are and forceful in their uplift for the community and the whole country, they are eclipsed in proportion to the expenditure by the tangible results that follow in the wake of missionary effort. There is not a shade of criticism, but warmest admiration in thus placing them side by side, where the one might be made a tremendous leverage in raising the other to its true place of importance with all women.

Christ's "These ye ought to have done" was followed by, "and not to have left the other undone," and a woman has no more met her full responsibility to humanity by such forms of social usefulness than she has discharged her obligation to the community when her own family are fed and clothed. "Women who are free, who look on life through their own eyes, who think their own thoughts, who live in a real world of striving, struggling, suffering humanity" ought to be quick to see the fairness of this claim, if forcefully and tactfully presented to them. We must boldly claim first place as the most tremendous undertaking that can challenge human interest and human activity. Christ established the basis of comparison when He said, "Seek ye first

the Kingdom." Social service alone is not the Kingdom. Missions, home or foreign, that vital effort which puts the emphasis on Christ's message to the individual soul, whether at home or abroad, is social service in its essence, and it is very much more.

The records of the United States Census Bureau give the factory value of the candy produced in 1909 as $134,796,000. The retail customer, of course, paid much more than this. In 1912 the president of the National Society of American Florists placed the amount spent annually for cut flowers in the United States at $65,000,000, with the probability that this estimate is too conservative. The greater part of this expenditure was either by women or for women. It is, perhaps, reasonable to assume that if Christian women had last year tithed their supply of these luxuries alone, they might have nearly doubled their offerings for foreign missions, while if they would be willing to reduce their supply by half, they might at once realize the $20,000,000 necessary to discharge their debt to the women of non-Christian lands with a generous margin. The task is very much more than a matter of mere statistics, but we can never know the magnitude of the whole undertaking until we burn some of these facts into our minds and hearts. The woman who longs for and seeks the world-triumph of Christ must face the whole field of obligation both to those who need Him abroad and to those who do

not realize their need of Him at home. We must get and keep the world-wide view; not that small fraction of it where our denomination, our state, our local society is at work.

Definite Personal Responsibility.

It means that every member of our missionary societies ought to do five times as much as her best previous effort, or enlist four other women to work by her side. And so it becomes, after all, no matter at what angle we view it in the large, a question of consecrated purposes and prayers and achievement in the individual.

Visualizing the Task.

7. In this task there is a share for every woman. We think in the concrete always when we think to definite purpose. Women have been accused of reducing every problem to the personal equation, but, after all, the individual is the unit of measurement and our real conception of values when we talk in millions is our ability to visualize those millions into the separate human beings of which they are composed. Just as we must get and keep an adequate vision of the universal need, we must have, side by side with that, an adequate conception of the universal opportunity. If "the whole Church is to give the whole Gospel to the whole world," it must be individuals working for individuals. The mission of the Church will never be accomplished until its separate members get this individualized conception of obligation. Christians must look upon the life with Christ, not as negative, an abstinence from known sin, but as positive, a fellowship with

THE BLIGHT OF CHILD MARRIAGE ON INDIA'S WOMANHOOD

25%
Die Prematurely.

25%
Are Invalided.

The Vast Majority of the Remainder
Suffer in Health.

Him in the effort to bring all other souls into the same relation with Christ as their own.

Opportunity Abroad.

To the Christian woman, who thus puts her life in line with the purpose of God, the mission field will present itself as the crowning opportunity for the realization of this purpose. God cannot use for His best work anywhere the Christian who is not willing to go everywhere He calls. If we are to send to the foreign field even a fraction of the force which its time of crisis demands, we must have the finest young women from our colleges, our churches, our homes. No qualifications are too high, no talent need go unused. In all the range of human effort there is nowhere a greater diversity of opportunity than in the field of missions.

Opportunity at Home.

At home the opportunity is as broad as the capabilities of the women of America,—more than this, as broad as the capabilities of the women of America, Spirit-filled, Spirit-led to a larger effort than any which their visions have shown them. To gather and equip and support this great force of women who are to bear our message of truth and love to our sisters in other lands,—who will say that this is not the most difficult part of the task?

Call for Leaders.

Its magnitude calls for leaders with the vision of a seer and the breadth and grasp of a statesman,—women with courage, with daring, with imagination, with initiative, with constructive ability. We need the woman who can lay large

plans, and the woman with patience and insight and caution who can work out minute details. We need the woman with a gifted pen, whose vivid words will linger in the memory; we need the woman with persuasive voice, who can burn facts into the minds of her hearers and make conditions live before their eyes; we need women with social graces and women of contagious enthusiasm,—all inspired and impelled by a sacrificial surrender of lesser purposes to the plans of Christ. We need these leaders at every stage of the work, from the Woman's Board to the local church, especially in the church, perhaps, because it is there that the solution of our problems begins.

In the Home. More than anywhere else we need an abandonment to the world-purpose and plans of Christ at the point nearest to every woman—in her own home. The future of the cause of missions is in the hands of the mothers of the world. Just as the conquest of the Orient must begin in its homes, to an even greater degree it depends primarily upon the Christian homes and upon the mothers of Christian lands, who are to train those who must supplement and complete our work both at home and abroad. The mother who definitely surrenders her child from birth to the plans and purposes of Christ, who keeps before him the world-appeal for Christian service, who trains him for such service in its largest sense will project her life into the great need of the world at some vital point.

Subjective Appeal.

We have spoken objectively of the need of the women of non-Christian lands for our interest and effort. The reverse side of the shield, or the subjective appeal in our need of them, is not less important. The story of the reflex influence of missions has filled volumes. Even in its material aspect it has directly or indirectly touched every one of us. The intellectual quickening which comes with this larger outlook on world problems and world possibilities with its many-sided appeal is of inestimable value to us. But it is our spiritual relation to the question which is fundamental and which needs finest interpretation because it must be spiritually discerned.

The Soul's Life in Christ.

As individuals we need this form of service. (1) It is essential to the soul's life in Christ. If we need Christ at all, all men and women need Him in the same proportion. If He died that we might live, He died not for us alone but for the world. Christ in us means Christ living through us for all mankind. No woman who has had a vital religious experience in Christ can deny Him to others as a personal Saviour, as a Divine Redeemer. Not only does our spiritual growth demand that we accept our part in God's plan, but our spiritual vitality itself is threatened if we refuse it.

The Soul's Communion with Christ.

(2) We need it for the soul's communion with Christ. A world purpose brings us at once into vital relationship with Him because it makes us sharers in the deepest longing of His heart. The

price of nearness to Him is to see what He sees, love what He loves, to give one's self without reservation to the ends which He seeks. Really to know Christ we must be one with Him in this, —we must enter into His Divine yearning to see all men brought to Him.

The Soul's Conception of Christ.

(3) We need it for the soul's conception of Christ. It is the central fact of all history for us that Christ died that we might live; that He is of value to us, not only as members of a society socially redeemed to higher ideals of womanhood, but as a personal Saviour; that, as Christ saved us, so every woman in the world has a right to the same privilege and our personal profit becomes an obligation to those less fortunate; that in this fact, all women are one. We may measure what He really means to us by our desire to give Him to others. If He means little, we have little to give. Our Christ will be just as essential to us, just as satisfying in meeting our need as our realization of His ability to meet the needs of all the world. We cannot begin to know what He can do for us until He reveals Himself to us transfigured in those other lives to whom He is all in all.

Ground of Unity and Spiritual Challenge.

In addition to our individual need this service is essential to us collectively as women in the church, as women in society, because it presents at once the largest ground of unity and the largest spiritual challenge. This is the day of large things—mighty problems, giant enterprises,

limitless resources. A feeble note is lost in the general clamor. Yet large interests fail to satisfy and, one by one, they lose their hold.

Into the face of the world's unrest, God flings His challenge to a task that will tax all its resources, absorb its energies, be worthy of its powers—the task of binding together all nations, made up of diverse peoples and races, into one great brotherhood in Christ. If the vision of this new world fails to grip and hold men and women, it is because we falter in delivering His command. Deep in humanity is the chord which thrills to the note of heroism, as did the knights of old. Deeper still is the chord which wakes to the call of God. Women especially will respond to the spiritual claim, if we make it large and fearless and sincere. We fail to meet the deepest need of the women of our day, if we forget or neglect to offer them this answer to their eager questioning of life. A recent editorial in "Harper's Bazar" recognizes this fact: "Nothing else but righteousness can solve our biggest problems to-day. Religion alone is the solution. The modern woman is too apt to put her emphasis on 'reform' and 'progress' rather than on the cleansing fire of religion. She has not taken into account that the greater the abuse and the more necessary the fight, the more tremendous must be the motive of those who advance against intrenched evils. The whole force of love to God and love to men should be behind

them. Women should see to it that the public opinion which they create—and they create a tremendous amount of it—shall be interfused with a passion for righteousness, a spirit of eager service to God. Woman is the born priestess of the race. She kindles the altar flame, she waits before the oracles."

The Laymen's Missionary Movement has made frequent use of Professor James' oft-quoted declaration that "our generation needs a moral equivalent for war," but our women need it no less than the men. It has been said of the Civil War that it was a great unifying and liberating force, freeing the women of an earlier generation from the conventions of their time, discovering to them undreamed latent powers and sweeping them together in a passion of pity and patriotism.

This war against the forces of evil is great enough to unite the women of our land if we can make them know its fierce necessity, if we can make them see the captives and the cruel bondage from which we would set the captives free. It may come as a liberating power to the women of this generation, although the conventions which bind them are more complex and cling with more persistent tentacles. It must discover to them latent powers of the spirit rather than of the mind —the power of prayer, the power of instant and constant communion with the Unseen, the power of a Christ-dominated life. If the spiritual note dominates all our message to them, the deep and

true places that are in every human heart will respond as the quickening pulse answers the blast of a trumpet. Like the clear call of a bugle amid the din and turmoil of a city street, it will seek them out and bid them follow. Aflame with a passion of pity,—petty and trivial aims fused in a higher patriotism which recognizes all the world as God's family,—we shall find courage and self-sacrifice at home answer heroism and brave adventure for God and the succor of the oppressed and helpless abroad, and unitedly we shall go forth to conquest and victory in the name and in the strength of the world-conquering Christ.

Trumpeter, sound for the great crusade,
Sound for the power of the Red Cross Kings,
Sound for the passion, the splendor, the pity
That swept the world for our Master's sake.
Sound till the answering trumpet rings
Clear from the heights of the heavenly city;
Sound for the tomb our lives have betrayed,
Over ruined shrine and abandoned wall.
Trumpeter, sound us the great recall,
Trumpeter, rally us, rally us, rally us,
Sound for the last crusade.

—*Alfred Noyes.*

QUESTIONS

At what period of the world's history has woman been most useful to society? Why?

Woman's leading qualities are said to be the maternal spirit, the capacity for unselfish love and the instinct for personal service. What woman's organization best exemplifies these qualities?

Can you think of any beneficial effects to be gained from other women's organizations that cannot come through the missionary society?

Can you think of any altruistic service rendered by other philanthropic efforts not included in the ministrations of the missionary society?

How many Christians in your town in proportion to non-Christians? In your state? In the United States?

How do these figures compare with the proportion in the non-Christian world?

QUESTIONS

BASED ON THE REPORTS OF YOUR OWN BOARDS

For what share of the non-Christian populations does your denomination consider itself responsible? How many of these are women?

What is the numerical responsibility of your Woman's Board?

What plans are your Boards making to meet this responsibility?

How many missionaries has your denomination on the field? How many of these are supported by your Woman's Board?

What is the total membership of your denomination? How many of these are women?

What proportion of the total membership in your denomination contributes to foreign missions? What is the total membership of women's missionary societies?

What proportion of its membership does your denomination send to the foreign field? How many women?

What proportion ought you to send to meet your responsibility?

How much money ought your denomination to give annually to discharge its responsibility? How much does it give? What is the *per capita* gift in each case?

How does your record compare with other denominations?

To what extent is your local church meeting its corporate responsibility, and by what methods?

To what extent is your woman's society meeting its responsibility?

NOTE.—Send to the headquarters of your own Mission Boards both for their Annual Reports and for supplementary leaflets containing the answers to the questions upon this and the following chapters and answer them all fully and accurately. The aim of the present study is to help you to gain a comprehensive and definite view of your distinct responsibility toward the non-Christian world and of your resources for meeting it. Its value will depend upon the careful acquirement and practical application of this knowledge.

BIBLE LESSON

Christ's Missionary Aim and Motive: Luke ii. 49, John iv. 34, v. 30, vi. 38.

"The Word and the World," Martha T. Fiske (Student Volunteer Movement), contains much suggestive material for use in this connection, especially Study IV, the Missionary Christ, and Study V, the World-Wide Teaching of Christ.

ILLUSTRATIVE QUOTATIONS

"The destiny of nations lies far more in the hands of women—the mothers—than in the hands of those who possess power. We must cultivate women, who are the educators of the human race, else a new generation cannot accomplish its task." (Froebel.)

"I wish I could say something that would make women sensible of what every woman owes to Christ. Everything that they have Christ gave them. Everything that they are that is worth being Christ has made them. Many are not Christians, or call themselves agnostics or skeptics. Many deny Jesus' deity. They

have never been won and wooed by the sweetness of His tender and perfect humanity. Why will they keep all that Christ has brought them, and yet remain unwilling to acknowledge that He gave it to them? If we are willing to receive from Christ's hands Christ's blessings, why will we be so dishonest, so false, as to hold back from Christ the loyalty of life and service and love? I cannot refrain from saying one word to young women who are hesitating on the threshold of their life work. What is it to be as you look out upon it? An empty, aimless life? Life in some American town or some American city, in which you drop into the frivolous, commonplace, social existence of the town or the city without any great, worthy, consuming, absorbing passion? Is that to be your life? There are hundreds of young women of whom that is the life. You know hundreds. Is that to be your life? Christ did not give us life to spend in that way. Christ gave us life to pour out for Him. Christ gave us life to use for Him. Life is no tiny, petty bauble of that kind. Life is a great, worthy, holy and divine thing. Life is to be used as a sacred trust. Life is to be a cup, out of which thirsty men and women are to be given drink. Our lives are bread, by which hungry men and women are to be fed. We are in the world, like our Master, not to be ministered unto, but to minister, and to give our lives as ransoms for many. Will we not do that? That is what life is given to us for." (Robert E. Speer, "Missionary Principles and Practice.")

"One of the notable eddies of present-day world currents is what has been loosely called the 'woman movement.' The sensitive and vicarious spirit of womanhood has been enlisted for service in behalf of those who have been denied a fair chance, or who are the victims of oppression, greed and ignorance. In some quarters this altogether noble and worthy sentiment shows signs of dissipation and deterioration.

Only a great purpose and a great field can redeem and preserve it. Is it unreasonable to suggest that a real world movement, in behalf of the inarticulate millions who have no means of expressing their own needs, be inaugurated—or expanded, one should more correctly say, in the light of what the women of the missionary societies are already doing.

"I am not writing a missionary article; I am writing about the world's unrest, which strikes its roots down into the nature and needs of the mothers of men. This strange tumult that is now sweeping over the earth will never be settled until it is finally determined by the ones from whom the world has ever got its ideals. There is surely fairness and reason in the suggestion that the women of Christendom should, if necessary, even halt in their own progress long enough to lift the women of the land that gave history its loveliest woman and its knightliest man. In this day of wondrously interwoven world relationships, it is impossible for the women of the West to rise permanently higher than the women of the East; either they must raise their Oriental sisters or else ultimately be pulled down themselves. What the final level of the race's life must be is within the power of womanhood to determine." (William T. Ellis, "The Continent.")

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CHAPTER II.

CAMPAIGNING FOR THE KING

OUTLINE OF CHAPTER II

Aim: To present the Mission Boards as the channel through which the Church discharges its debt to the non-Christian world; to understand their scope and work and their relation to the women of the Church.

I. Need of Centralization in Missions.
   1. Independent missions.
   2. Denominational mission boards.
      Range of activities, duties, officers.

II. Women's Mission Boards.
   Classified as to scope.
   1. Territory.
   2. Field.
   3. Constituency.
   4. Form of organization, membership, meetings, departments, officers, committees, headquarters.
   5. Work prosecuted and relation to general Boards.

III. The Mission Board's Three Points of Contact.
   1. With the whole enterprise.
   2. With the field and the missionary.
   3. With the home base.

IV. Development of Home Base.
   Fundamental principles,
   1. Commission universal.
   2. Spiritual emphasis.
   3. Trained leadership.
   4. Life enlistment.
   5. Definite policy.

CHAPTER II

CAMPAIGNING FOR THE KING

The missionary enterprise is a crusade, but it is a twentieth century crusade, infused not only with the spirit of courage and sacrifice, but with modern methods of strategy, far-sighted planning and wise conservation. Its aim is not to rescue the tomb of a dead Christ, but to make the living Christ King over all nations. It is more than a crusade; it is the established campaign of a great army, whose ranks, recruited from every land and people, gather strength and volume as they march; an army which combines the science of a highly organized and Divinely equipped warfare with the dignity and sagacity of a civil service, transacting a King's business; and under the direction of a General whose ultimate victory waits only on implicit obedience to His commands.

The Evangelization of the World, the Supreme Business of the Church.

If the supreme business of the Church of Christ is the evangelization of the world, the supreme duty of the Church is to devote itself with a purity of aim, a tenacity of purpose, an ardor of conviction hitherto unattained, to the fulfillment of this duty until its mission be accomplished.

Our United Resources.

Never have we been so amply equipped in human instrumentalities for an immediate ad-

vance to triumphant success. The World Missionary Conference, held at Edinburgh in June, 1910, in its scope and plan, in its personnel, in the spirit which pervaded it, in the preparation which preceded it, in the results which have already followed it, was undoubtedly the most significant assembly ever held in the interest of world evangelization. The most difficult part of the task is not on the foreign field, but it is the problem of securing at home the support necessary to the successful prosecution of any advance policy abroad. It is to the lasting shame of the home Church that this should be constantly named as the hard end of the missionary problem, not only by the leaders in Christian lands but by the missionaries who face almost insuperable difficulties and dangers abroad. It should be our crowning joy that, with the Divine help which may be ours for the asking, this is precisely the difficulty which it is within our power to efface.

Loyalty a Present Essential.

Never has there been a time when loyal support of the recognized and established agencies for missionary effort was more imperative, even if we look at it merely from the selfish standpoint of wise conservation of the investment of our own gifts of money, time and personality. Stupendous changes are taking place with almost lightning-like rapidity; issues affecting the whole future of the Christian Church among vast bodies of people are involved. Experiments and amateur administration are too costly for times that

demand leaders whose prophetic vision is tempered by the practical experience of the successful business man and the sane judgment of the statesman.

Independent Missions.

Independent missions are in some instances like wild-cat banking schemes or local insurance companies and appeal for support to the same characteristics in human nature. They are based almost wholly on personality; they localize interest upon definite points in equipment and operation; they claim to be conducted more cheaply, and seem to offer larger returns on an investment. As a matter of fact, they usually result in a lavish waste of money and life that is disheartening, and that involves not only the immediate loss, but the permanent estrangement of contributors from any form of missionary work. They do not have a strong, continuous policy; they do not establish a permanent and increasingly effective work. Very often they do not render accurate and detailed reports of receipts and manner of disbursement of funds to their supporters. Where they do, and where a fair comparison is made, the balance is usually in favor of the established Mission Board.

Should have Independent Support.

We can all probably cite undenominational and independent missions against which this seems too severe an arraignment,—missions that are unquestioned agencies of blessing in isolated fields. For them we have no word of criticism; but their supporters should come from those *outside*

the recognized and rightful constituency of the denominational Boards. This really allows them a larger field in which to solicit contributions than has any denominational Board, since church members number but one fourth the population of the United States.

Church Members should Support Denominational Boards.

For us, the members of Christian churches, the right channel for the expression of interest in the foreign field is the authorized agent of our own denomination. If we do not support our own Boards, no one else is likely to do so, and the consequences of our neglect will fall where our stanchest loyalty is due. The evangelization of the world is a transcendent enterprise; it will never be accomplished by sporadic enthusiasm, however genuine. The existence of the Mission Board pre-supposes that it was created, not for independent purposes, but as the agent of the church members who share equally with it the responsibilities with which it is entrusted. The denominational Mission Board is the Church at work,—the point of contact between the fields and the congregation, or the interested individual.

The Mission Board Defined.

Although variously designated as a Society, Union, Committee, or Board of Managers, the Board as generally understood is a limited number of men or women who give their services without charge, together with the necessarily paid executive and office force, and who meet at stated intervals to transact the affairs of the organization. The individual member of a local

church, who has never visited the headquarters of a Mission Board or made a study of its work has no conception of its range or of the difficulties involved in its complex administration.

Wide Range of Activities.

"Foreign missionary work," says Dr. Arthur J. Brown, "is in remote lands, in different languages, among diverse peoples. It is, moreover, a varied and complex work,—including not only churches, but day schools, boarding schools, industrial schools, normal schools; colleges, academic, medical and theological; inquirers' classes, hospitals and dispensaries; the translation, publishing and selling of books and tracts; the purchase and care of property; the health and homes and furloughs of missionaries; fluctuating currencies of many kinds; negotiations with governments, and a mass of details little understood by the home Church. Problems and interrelations with other work are involved, which call for an expert knowledge, only possible to one who devotes his entire time to their acquisition." ("The Why and How of Foreign Missions.")

Complex Duties.

Dr. Edwin M. Bliss affirms that there is probably no other organization in the world except a national government which carries on as varied and as important lines of business as does a foreign missionary society, and thus enumerates some of them: "A vast employment agency; a publishing house, the compeer of the great firms of our cities; a trust company handling large sums of money, only a portion of which is for

its own work; a purchasing agency; a relief commission; a board of education, medical aid and general philanthropy, a social reform bureau; a bureau of information, scientific, archæological, ethnological, political, as well as religious; all these and much more, in addition to, and subsidiary to, its main purpose of extending the knowledge of salvation in Jesus Christ." ("The Missionary Enterprise.")

High Quality of Officers.

One more quotation,—from Dr. William N. Clarke's "A Study of Christian Missions": "In respect of responsibility and laboriousness, there is scarcely any other Christian service that is comparable to that of the officers of such societies. Missionary secretaries have to conduct a work of which the delicacy and difficulty are very largely unappreciated. It can scarcely be otherwise, for very few persons know missionary operations from the inside, and most Christians have no experience that would help them to enter into the problems of the Missionary Board. But the fact ought to be taken more closely home to the popular Christian heart, that a missionary society is conducting a work of exceptional magnitude and difficulty, under conditions that render misjudgment of its doings extremely easy; and that its officers deserve sympathetic and respectful judgment from all their brethren."

Rise of Women's Boards.

Mrs. William A. Montgomery has given us in "Western Women in Eastern Lands" the history of the rise of Women's Boards, their organiza-

tion and development. In the beginning, they were purely aid societies for the collection of funds and closely auxiliary to the general Boards. As their resources have increased, however, their field of work has widened, until in some cases they now operate as extensively as the general Boards themselves, commissioning workers, supporting entire stations, holding real estate, building and completely equipping schools and hospitals; carrying on successfully activities as multiform as the scope of the missionary enterprise.

Responsibility of the Aroused Minority.

Our detailed study of their birth and growth has taught us that God has abundantly blessed the women's organizations to those identified with them, in intellectual stimulus and training, as a means of spiritual self-expression, and in tangible results on mission fields. It is true that only a small fraction of the women enrolled as members of our churches has been touched by these beneficent influences, or had any share in the results attained. It is also true that the debt of the Church to the non-Christian world can never be discharged until its entire membership is aroused to prayerful and whole-hearted co-operation, and that, under God, the whole burden of responsibility rests with those of us who know and recognize its import, until we enlist the others to see it with us. We can never give to others an outlook wider than our own. We can never interest others in a work with which we

are vaguely or imperfectly familiar. We must know its boundaries, its intricate machinery, its limitations, its perplexities, its successes, its hopes and fears, its ultimate possibilities.

Call to a Year of Intensive Study.

Are we willing to give ourselves for one year to such a detailed study of the work of our own denominational Boards, faithful, thorough, sympathetic, personal, prayerful? As members of Women's Clubs, we have spent a year on an intensive study of one author, of one phase of history, perhaps of one play of Shakespeare. Are we willing to bring to this study the same large grasp, keen judgment, wide research, appreciative enjoyment? It is safe to prophesy that it will yield in kind and degree just the results we seek and expect to find. The churches have entrusted to their Mission Boards the guidance of their greatest task, the work indeed for which the Church itself exists. Some of the strongest, finest men and women whom the Church rejoices to claim in its ranks give this work first place in their lives, pouring into it unstintedly time and thought and self-sacrificing effort. Is it not worthy of the same concentrated study from us for at least one year?

Totals for Women's Boards.

Fifty-eight Women's Boards reported to the Ninth Interdenominational Conference of Women's Boards of Foreign Missions, held in Philadelphia in February, 1912, and eight more are listed by the World Atlas of Christian Missions. Of this number fifty-five are located in

the United States, ten in Canada, and one in the Pacific Islands. They represent nearly sixty thousand auxiliary societies, enrolling more than two million members. Their gifts for foreign missions aggregated during the Jubilee Year over four million dollars in money. The wealth of life and love freely poured out in world-wide service cannot be reduced to figures.

Points of Comparison and Contrast.

In the brief outline possible in these pages, only bare mention can be made of the points in common and points in contrast in the various Women's Boards, with occasional distinctive features in organization or operation which give strength and increased power and efficiency. It is pre-supposed that the individual society or member will supplement this skeleton with the printed report of her own Board and all additional information obtainable.

It is also pre-supposed that she will bring to the study three essentials to its successful issue; a deep and true loyalty to the agency which connects her with her definite responsibility in the regions beyond; a broad and catholic spirit which will enable her to recognize and appropriate the points of excellence in the work of other Boards; and a keen and constant sense of personal participation in it all and of personal application of all knowledge gained. Women have sometimes been accused of being too concrete in all their efforts, but herein lies the chief strength of such a study as the present. At its close we must be

very sure of our pride and joy in our own Board, but it must be based on proven adaptability to meet our own peculiar needs and opportunities. No loyalty less intelligent has meaning or value either to the Board or to the individual concerned.

Classification of Women's Boards.

In a broad general way, all Women's Boards may be classified under five heads: as to scope (1) of territory embraced in their jurisdiction; (2) of the field in which they work; (3) of the constituency to which they appeal; (4) of their organization and personnel; (5) of work prosecuted and their relation to the general denominational Boards.

Territory of Women's Boards.

As regards the territory under their jurisdiction, in all but four denominations the Women's Boards are national in scope. For the Congregational Church there are three in the United States and two in Canada, although steps have been taken to unite the Canadian Boards. The four Women's Boards of the Canadian Baptist Church are also in a transition period since the union of the general Boards to which they are auxiliary has already been accomplished. In the United States, there are three Women's Boards for the recently united Northern and Free Baptists, one for the Southern Baptists and one for the colored Baptists. The Woman's Board of the Methodist Episcopal Church is divided into eleven Branches, which, while they maintain partial independence in organization and work, unite in a General Executive Committee,

regularly officered and formally incorporated, which conducts a central office in New York City. There are also distinct national Boards for the Methodist Episcopal Church, South and for the Free Methodist, Wesleyan Methodist, Methodist Protestant, African Methodist and Canadian Methodist. In the Presbyterian denomination, there are two Women's Boards in Canada, while six divide the United States territorially. These six Boards unite in a Central Committee, informally organized, whose General Secretary in New York is the medium of communication between the Women's Boards and the general Board. There is a distinct national Board for the United Presbyterians and a recently organized Woman's Auxiliary of the general Board of the Southern Presbyterians.

There are two Women's Boards representing respectively the Evangelical and the United Evangelical Churches,—three representing different branches of the Lutheran Church and two the branches of the Reformed Church. The Protestant Episcopal in the United States has one, there is one auxiliary to the Church of England in Canada and the Reformed Episcopal has one. The Christian Woman's Board of Missions of the Disciples of Christ must not be confused with the Woman's Board for Foreign Missions of the Christian Church which is a different denomination. These with the Boards representing the Advent, Church of God, Friends, and United

Brethren Churches and the Interdenominational Woman's Union Missionary Society are national in territory and complete the list reporting to the Triennial Conference in February, 1912. The Women's Boards of the Christian Church, of the Lutheran General Council and of the Friends are in fact more than national since they have auxiliary societies both in the United States and in Canada.

Field of Operation.

2. Again as to the limitations of the field in which they work, there is a diversity of organization. Some of the Women's Boards work jointly for both home and foreign missions, some are organized separately. To the latter class belong the Women's Boards of the Northern Baptist Church, of the Christian, Congregational in the United States, Reformed Episcopal, Friends, Methodist Episcopal (not the Methodist Episcopal, South), Free Methodist, Methodist Protestant, Presbyterian, Reformed in America and the Woman's Union Society. To the former class belong all Boards not enumerated. This study deals only with the work for foreign missions.

Constituency.

3. Constituency. The primary appeal of the Woman's Board is, of course, to the Christian women of the denomination with which it is connected. Its larger appeal must be made to all women who enjoy the privileges with which the religion of Jesus Christ blesses those who come within its sphere of influence.

Children's and Young People's Societies.

Recognizing that we only partially meet present duty if we neglect to provide for the future, all Women's Boards make more or less effort in behalf of the young people and children, and this is usually regarded as their legitimate field by the general Boards. The majority have created young women's branches and increasing emphasis is placed on the training along parallel and specific lines of those who must succeed to our responsibilities, and upon closer affiliation with our women's societies. Many are called simply Young Women's Branches or Circles. Among more definite designations are the Daughters of the King, and Daughters of the Covenant of the Congregational Church, the Westminster Guild of the Presbyterian, Farther Lights of the Baptist, and the Standard Bearers of the Methodist Episcopal Church.

The Mission Band.

The old-time Mission Band which was the window through which many of us caught our first glimpse of the great unknown world still exists, but is less frequently used than it deserves. It is to be doubted whether newer agencies that have succeeded it are fulfilling its purpose. Baby Bands, Junior and Intermediate Christian Endeavor Societies and in many denominations the Senior Young People's Societies are the charges of Women's Boards, and contribute through their treasuries.

Sunday Schools.

A few Women's Boards appeal also to Sunday Schools. By an agreement with the general

Board, the women of the Presbyterian Church receive all gifts from Young People's Societies and the general Board those from Sunday Schools, no matter to which organization they may be sent by bewildered local treasurers.

The Woman's Board of the Methodist Church in Canada collects no funds in Sunday Schools, but receives twenty per cent of all such funds paid into the treasury of its general Board, and the two Boards unite in promoting missionary education in the Sunday School. The Woman's Foreign Missionary Society of the Methodist Episcopal Church in its constitution pledges itself not to raise its funds "by collections or subscriptions taken in any regular church service or in any Sunday School." The Christian Woman's Board of Missions, on the contrary, avails itself of every field in the range of the Church's activities, a local church sometimes uniting all its gifts from every source in the support of a missionary commissioned by the Woman's Board. The United Brethren, the Disciples of Christ and the Canadian Methodist churches set aside one Sunday each year as a Woman's Day, when some advance work is presented to the whole Church by each local woman's society, and an offering taken in their behalf.

Organization.

4. As to membership, form of organization and meetings. The Protestant Episcopal, Southern Baptist and Presbyterian denominations, by action of their national assemblies, consider

every woman who is a member of the church a member of the missionary society. When she becomes an active, contributing member, she voluntarily ratifies this declaration of the supreme governing body of her church. In compiling statistics, membership is reckoned, of course, on the latter basis.

Membership. In the Advent, Northern and Free Baptist, Congregational, Church of England, Friends, Reformed in America, Lutheran, Canadian Presbyterian, United Brethren and Methodist denominations, the woman's organization is a great national society in which in some cases the payment of one dollar annually, in others membership in any auxiliary society, constitutes one a member. The payment of five dollars annually makes one a member of the general organization of the Christian Woman's Board of Missions, which, however, does not entitle to membership in a local society. In the other denominations, the factors in the national organization are the district or state societies in which local auxiliaries are united. While it is perhaps a difference in manner of statement rather than in spirit, there is a solidarity in the thought of one great organic society in which all women of a denomination join.

Auxiliary Societies. The gradations in organization from local societies to the Board differ little except in name. The unit is the society in the local church, called the auxiliary, the circle, the branch, the parish

society; next, the district organization in which a number of local societies are joined, known in the Baptist and Congregational denominations as the associational, in the Presbyterian and United Presbyterian as the presbyterial, in the Friends and Free Baptist as the quarterly meeting and in the Reformed as the classical society. Next in rank are the state organizations called by the Presbyterian, Lutheran and Reformed denominations the Synodical Society, by the Episcopal and Church of England the Diocesan, by the Methodist and Christian the Conference, by the Congregational, Canadian Methodist and United Brethren, the Branch, by the Friends and Free Baptists the Yearly Meeting and by others simply the State Society. The latter organizations do not always conform to state boundaries, but in the majority of cases the classification holds good. Two denominations have an additional step between the state organization and the Board. The Christian groups its conferences in the United States and Canada into four conventions. The eleven Branches of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, each of which includes several conferences, may virtually be likened to Boards in the scope and independence of their work. In this study the general terms, "local" or "auxiliary society" and "district" and "state societies," will be used broadly as applying to all denominations.

General Society.

Although variously designated as a Society, Union, Council, Auxiliary, Association, or as a Board, the great general organization is that body which unites the women of a denomination either nationally or in a specified division of territory in their effort to give the Gospel of Christ to those in need.

With but one or two exceptions, all these organizations are incorporated bodies, formally organized under a constitution and by-laws. The notable exception is the Woman's Auxiliary of the Protestant Episcopal Church, which strictly speaking is not a Woman's Board at all. It is not incorporated and has no constitution or by-laws; but is composed of a body of separate diocesan organizations which all obtain information from and send reports to the missionary headquarters of the Auxiliary in New York City. Next to this in simplicity of organization is the Woman's Missionary Union, auxiliary to the Southern Baptist Convention; which is also a union of state organizations, but with constitution and by-laws and a full register of officers and committees. Similar in organization to the Southern Baptists are the Woman's Union of the Friends, the Southern Presbyterian Woman's Auxiliary and the Woman's Conferences of the Lutheran General Council and of the United Synod of the South.

Meetings.

The meetings of these general organizations are held in most cases annually, by a number

biennially, in a few cases triennially, or quadrennially. At these meetings reports are given, officers and members elected, advance policies discussed and adopted. While their inspirational quality is emphasized and a general attendance is welcomed, they are in most cases delegated bodies. The majority of Woman's Boards confer voting power in these meetings only upon the auxiliary society next in rank, either upon its officers alone, or upon a prescribed number of additional delegates; although the Friends and the Congregational Societies of the Interior and the Pacific and the Presbyterian Boards of Philadelphia, of the Northwest and of the North Pacific, with the Canadian Boards of both denominations, extend it to representatives of local societies. All organizations have Life Members. The fee varies from ten to twenty-five dollars; the title being purely honorary in some cases, and in others carrying voting power in the Annual Meeting. Some Boards also establish Honorary Members and Life Directors on payment of from twenty-five to one hundred dollars.

Woman's Board Defined.

In the interim between these annual or biennial meetings and for all practical business purposes, each general society commits its administration to a limited body, varying in size in the different denominations from nine to ninety members. Whether designated as a Board of Managers, Board of Directors, Executive Committee, or Board of Trustees, it is the real

Woman's Board, as the term is popularly understood, and as it will be used in this study. In any case it represents a comparatively small number of women who live at or near the headquarters of the society, upon whom, too often, the whole burden of care and responsibility for the work committed to the general society seems to rest.

Qualifications of Board Members.

For this service the strongest women of a denomination in the city where the headquarters are located are usually drafted. One Board thus enumerates some of the necessary qualifications: "Personal consecration to the Master, intelligent interest in foreign missions, promptness, persistence, courtesy, self-control, ability to work harmoniously with others and loyalty to constituted authority." There can be no stronger proof of the ability of large tasks to attract to themselves women capable of discharging them than the voluntary and arduous service so freely poured out by these representatives of the women of our churches. They are women who not only make great personal sacrifices for this lavish expenditure of time and effort, but upon whom, in our complex modern life, unusual demands are made along many lines. Many of them forego attractive opportunities for usefulness in other fields, because these conflict with this to which they have given first place in their lives. The woman who resigned the presidency of one of the largest and most influential Women's Clubs in

the country because it interfered with the discharge of her duties as president of her Woman's Board is only one of many. No other large organizations of women can show a greater diversity of gifts in the personnel of their management, none a more loyal devotion to the principles for which they stand.

Organization of the Boards.

The members of the Boards and, in some cases, their officers are elected at the annual meetings of the general society. In other cases, the officers are elected by the Board itself at its first meeting each year. Members of the Board are elected for periods varying from one to four years, either by ballot with nominations directly from the floor, or the names are presented by a standing Nominating Committee taken from the Board's membership, whose report, in some cases, is first submitted to the Board for its approval. The Nominating Committee in the Woman's Union of the Southern Baptist Church, which throughout emphasizes the state organization, is made up of one representative from each state. The Presbyterian Board of the Northwest elects twenty-six of its membership of ninety for life. The Disciples of Christ, Southern and Free Baptist, Reformed in the United States, Congregational (Interior), Presbyterian (Occidental and Pacific), and Methodist Boards make either the president or secretary (sometimes both) of the organization next in rank (which is in most cases the state society) full voting members

of the Boards. Most other Boards make them honorary members without voting power.

Officers and Meetings.

The officers of the Board are those usual to such an organization. A president, vice presidents, numbering sometimes fifty or more, representative of the diverse elements in the constituency, those from state societies being usually honorary; recording secretary and treasurer; as many corresponding secretaries or general secretaries as the work demands, and the editors of the magazines published by the Board. Regular meetings of the Board are held monthly, semi-monthly, or even oftener. In the larger Boards with multiform activities, weekly meetings are devoted to one or another of their departments. So rigid is the Board in its demands upon the interest of its members that in many instances, absence from a stated number of meetings, sometimes as small as three, except in illness or absence from the city, is considered equivalent to a resignation.

Departments: Work of Home Secretary.

In a majority of the Women's Boards the work is divided between the Home and Foreign Departments; the Home Department dealing directly with the Home Base as represented by state and local organizations, and the Foreign in charge of all matters pertaining to the foreign field. A busy secretarial force conducts the large correspondence necessary. The Home Secretaries care for such divisions of the work as Literature, Mission Study, Editorial Work on Magazines,

Missionary Speakers, Missionary Letters, Children's, Young People's and Young Women's Work, Special Objects, and a variety of others which cannot be enumerated. The duties of each secretary are definitely prescribed and she is expected to make herself an authority upon her subject.

Departments: Work of Foreign Secretary.

To the Foreign Secretaries comes the warm, human touch with the field in a correspondence with the missionaries, rich in blessing for both. The Foreign Secretary is to the lonely worker beyond the seas that abstract thing "the Board" expressed in terms of human personality. Through her is maintained that vital relationship which is one of the most fruitful services rendered by the Woman's Board. Constant letters are interchanged, close friendships are formed. The duties of the Foreign Secretary also are clearly defined. A certain number of missionaries are assigned to her care, and it is her duty as well as her privilege to act as the constant medium of communication between them, the Board and the Home Base.

Committees.

Matters which do not properly belong either to the Executive force or to these secretaries—and their name is legion—are cared for by Standing Committees, their number and duties being determined by the scope of the Board's activities. Finance, Missionary Candidates, Publication, Library, Field Work, Devotional Meetings, Public Gatherings, Hospitality and many more,

the very titles proclaim the versatility of effort they represent.

Executive Officers.

Thus far we have spoken only of voluntary and unsalaried service, which comprises by far the larger part, and in some of the smaller Boards, practically the entire amount given. The larger Boards, of necessity, maintain a paid Executive staff of Corresponding Secretaries, who devote all of their time to the work. They are usually divided as Home Secretaries and Foreign Secretaries who direct respectively the Home and Foreign Departments described above and Field Secretaries who travel among the constituency to organize and inspire and instruct. Some Boards make the Recording Secretary, and some the Treasurer Executive officers. In all, the expense of administration is reduced to a minimum, extent of territory, size of income, and scale of operation being largely determining factors. As fairly representative, the Lutheran Woman's Board of the General Synod reports its administration expense as a little more than two per cent of its total receipts, the Reformed in America four per cent, the Methodist Episcopal four and six-tenths per cent, the Methodist Episcopal, South, five per cent, Baptist (East) less than seven per cent, Presbyterian (Philadelphia) two and one-half per cent, Presbyterian (Northwest) seven per cent. Since, even yet, we occasionally hear the complaint that "it takes a dollar to send a dollar to the field," it is well to keep these

figures in mind and with them the statement that the entire administration expense for the work carried on by the general Boards varies from four to eight per cent. One denominational handbook pertinently remarks in this connection, "It is not money which is sent to the heathen at all, but the Gospel. It does not matter, therefore, whether the money is spent in Rangoon or Calcutta or London or Boston, if the Gospel reaches the heathen. The only question is that of the greatest effectiveness in securing that end."

Headquarters.

The Headquarters of a Woman's Board is a modest echo of "that busy hive of workers," the offices of one of our general Mission Boards. Because the office force is always much less than the real need demands, each member of it must be unusually versatile. When we consider the amount of money handled, the quantity of correspondence conducted, the literature published and sent out, the real estate transactions often involving thousands of dollars consummated, the executive matters of grave importance weighed and decided, it is safe to say that no business firm would dream of doing business so quietly and unobtrusively and with so meager an equipment. At Headquarters committees gather and Board meetings, often protracted through long, patient hours, are held. The historian of one Board says: "Here any day you are likely to meet your officers, but you are certain to do so

on the first and third Tuesdays of the month at the meeting of the Directors and at the prayer meeting. Every Tuesday sees the members of the Executive Committee here, and a vision of a green table comes to me whose magic circle leaves no one who touches it the same."

To these modest rooms the thoughts of women the world over fly back like homing pigeons for rest and shelter and refreshment. "Room 48," "Room 501," "40 Dearborn Street," "150 Fifth Avenue" are talismanic signs that, as one has said, are "no longer signs or numbers, but hallowed words" to thousands.

Prayer Meetings.

Here are held by many Boards those weekly morning prayer services, than which no gatherings in their history have been wider in influence and helpfulness. Of them one chronicler has said: "Fifty ladies had gathered in that upper room in response to the call 'Prayer for Missions.' Then was inaugurated the Friday Devotional Meeting, perhaps the most efficient power in all our work, and then commenced the weekly report in our denominational paper, whereby 'the whispered words in that upper chamber in Chicago are telephoned around the world.' The very atmosphere and spirit of those gatherings are brought before the readers. Missionaries who pass through the city here speak words of cheer or present their special needs, and so reach thousands and thousands whom they cannot see."

5. The scope of work prosecuted and relation to the general Boards. As has been stated, the Women's Boards were at first frankly and definitely collecting agents for the general Boards. It is under kindly pressure from these Boards themselves that the scope of the women's efforts has gradually widened so as to make them responsible for a constantly increasing share of the work of their denomination on foreign fields. In the Congregational, Reformed, Methodist and Baptist Churches, the Women's Boards are held especially responsible for all the women and children, or the girls at least, in their territory, the general Boards, in some instances, making no apportionments for this work except through Women's Boards. The Baptist and Congregational Women's Boards send only unmarried women to the field. At home Women's Boards have a specific mission; they feel themselves directly responsible for enlisting the women of the churches to active discharge of their obligation in world evangelization, and for encouraging and stimulating them in every way to increased prayer and effort. They also count it among their duties to seek out and prepare candidates for foreign service. Several of them maintain in this country training schools for missionaries and homes for missionaries' children.

Scope of Work.

Some of their activities abroad may be thus catalogued: the support of missionaries, which often includes salaries, outfitting expense, travel,

Activities Abroad.

language teacher, itinerating and station expense; maintenance of institutions, which includes taxes, repairs, furniture, instruments, food, clothes, books, medicines, salaries of superintendents, nurses, doctors, teachers, Bible women, matrons, servants. They buy land, build and equip schools from kindergarten to college, both boarding and day schools and for both boys and girls; they build homes for missionaries; they maintain hospitals, dispensaries, schools for the blind, orphanages, leper asylums; they train teachers, Bible women, nurses, physicians; they conduct printing presses and translate the Bible and other Christian literature; as a rule, they cheerfully and blithely enter any door that the general Board or the enlarging opportunity opens before them.

Relation to General Boards: (a) Closely Auxiliary.

The relation between the Women's Boards and the general Boards has remained close and cordial throughout. The Protestant Episcopal and Southern Baptist are most closely auxiliary. In the Protestant Episcopal Church the executive body, the Board of Missions, gives to the Woman's Auxiliary its rooms, meets all of its expenses, receives, cares for and disburses its funds. The Board makes no special apportionments to the Auxiliary but makes all apportionments directly to the dioceses. It is left to the diocesan authorities to determine whether a definite share in this apportionment shall be assigned to the diocesan and parochial branches of the Auxiliary. The

Central Office of the Woman's Auxiliary in New York City, in charge of a Secretary and Associate Secretary, receives money and passes it on daily to the treasury of the Board. As an educational and inspirational force among the women of the Church, it has a large and growing influence. The Woman's Union of the Society of Friends, the Southern Presbyterian Woman's Auxiliary, the Woman's Conference of the Lutheran United Synod of the South and the Woman's Society of the Lutheran General Council neither receive nor disburse funds; they simply create interest and direct that all money be sent through regular channels. They have no salaried officers and no permanent headquarters.

In the Southern Baptist Church, the Executive Committee of the Woman's Union, together with the general Board of Missions, decides upon the total financial aim for each year. This aim is then submitted to a committee representing the state unions, and by them apportioned in turn to state unions and local societies. Funds are sent direct by state treasurers to the general Board, and amounts only reported to the treasurer of the Woman's Union.

(b) Loosely Auxiliary.

The majority of the Women's Boards belong to a great middle class. They assume no financial obligation except through the general Board; they pay all money except what is needed for actual running expenses into its treasury. The general Board in making up its apportionments

for the year sets aside certain parts of the work which it asks the Woman's Board to assume and the Woman's Board apportions this work throughout its territory. In cases where the Woman's Board, knowing the needs of the fields for which it has cared from year to year, first makes the apportionments and submits them to the general Board for approval, the practical results are the same.

Where the budget plan has been introduced, the women's organizations are included in the apportionments made by the general Boards by an understanding between the Boards which varies with the denomination. This matter will be considered more fully in the chapter on finance.

Diverging at opposite extremes from the large general class to which most Women's Boards belong are those which are even more closely linked with the general Boards and those practically independent.

(c) Independent Boards: (1) Methodist Episcopal and Others.

Only six Women's Boards send money direct to the field and commission workers independently,—those of the Advent, Christian, Disciples of Christ and Methodist Protestant Churches and of the Methodist Episcopal Church in the United States and the Methodist Church in Canada. In the Woman's Foreign Missionary Society of the Methodist Episcopal Church, however, these appropriations and appointments are subject to the approval of the general Board, and the mis-

sionaries of the Society are under the appointment of the Bishop in charge of the field to which they are sent. The Society and the general Board are one in aim and sympathy, and are in constant consultation and co-operation.

(2) Christian.

The Christian Woman's Board of Missions of the Disciples of Christ not only commissions missionaries and sends money directly to the field, but it labors in a number of fields where the general Board has no work whatever. The two are really parallel in all of their activities, the Woman's Board having perhaps the wider scope, as it may appeal to any organization in the local church to which the general Board looks for support, in addition to its own large constituency of women's societies. The special day in December when the entire Church takes an offering for the Woman's Board is made an occasion of note, sermons are preached in its interests, prayers rise in its behalf and volunteers are sought for its service. At its training school in Indianapolis, the Woman's Board prepares both men and women for mission work and commissions more men than women for its fields. The relation between the two Boards of the Church is close and cordial.

(d) Federated: (1) Free Methodist. (2) United Brethren.

The Free Methodist and United Brethren Churches, while they maintain distinct Women's Boards, seat representatives from these Boards as full members of their general Boards; in the Free Methodist the women make up one fifth

(3) Methodist Episcopal, South.

and in the United Brethren one third of its membership. In the Methodist Episcopal Church, South, the Woman's Board has been made an organic part of the general Board. The women constitute one third of the membership of the general Board and furnish one each of the two secretaries for its Home and Foreign, Editorial and Educational Departments; also its Assistant Treasurer. All estimates and appropriations are made at an annual meeting of these officers with three members of the Board, one of whom is the President of the Woman's Missionary Council. This organization, which continues the helpful contact of the former Woman's Board with its constituency, meets annually to receive apportionments and plans from the general Board and consecrate women accepted for service. Apportionments made to women's societies are for work established by the Woman's Council and no new work can be projected except by vote of its annual meeting. This meeting also names its own representatives on the general Board.

Distinctive Features.

This sketch does not attempt to give all the facts about any of the Women's Boards. It can give very few about all of them combined and that only in a general way. It remains only to mention characteristics of one or two Boards so distinct that they could not well be grouped with others.

Methodist Episcopal Society.

The organization of the Woman's Foreign Missionary Society of the Methodist Episcopal Church has no exact parallel in any of the other

denominations. There are no state organizations; the unit is the auxiliary in the local church. The highest authority is vested in the General Executive Committee; thus far its methods are common with others. Below the Executive Committee are eleven Branch organizations, each including territory in a number of states, made up of groups of Annual Conferences. Each Conference is composed of district organizations, which form the first grouping of the local auxiliaries. The Conference has not a complete organization, but a secretary and a treasurer.

The Branch.

The distinguishing feature of the Society is that of the co-ordinate Branches, each with strong, central organization. The Branch fixes the amount of its budget, all funds are paid into the Branch treasury and Branch treasurers remit directly to the foreign field,—although appropriations are made only by the General Executive Committee. Missionary candidates are presented by the Branch, but finally accepted and appointed only by the General Executive Committee. Branch Corresponding Secretaries and Associate Secretaries are active members of the General Executive Committee, the Corresponding Secretaries, with the President of the General Executive Committee as Chairman, making up its Foreign Department, and the Associate Secretaries, with the Vice President of the General Executive Committee as presiding officer, constituting the Home Department. In this way the

Branch is in vital relation with both the Home Base and the foreign field. Branch divisions are not too large for careful supervision, yet large enough to generate greater interest and enthusiasm than are usual in state organizations.

Contact with Whole Enterprise.

A Board of Missions has three direct points of contact. 1. *Its relation to the whole missionary enterprise.* The individual worker, the single church, of necessity has only a narrow and restricted outlook and an imperfect understanding of the circumstances which influence or the underlying causes which produce visible results. The Board studies both, and must learn how to initiate the one and control the other. Its policy must be permanent in that it builds year by year on earlier foundations, but flexible and progressive in that it adapts itself to the new conditions which arise. A Woman's Board must ever realize that it is an organic part of the entire enterprise in its own denomination. It must also regard itself as one with all other women's missionary organizations in their common purpose, and must work out with them a wise conservation of their common resources.

Contact with Field.

2. *Its relation to the Mission Field.* The Mission Board can get a wide comprehension of the whole field only by an intimate knowledge of details in each part of it. A bird's-eye view is of value in proportion to our acquaintance with the landscape which it embraces. Therefore the Board must know the necessities of every mission

station, the needs of every missionary. The uninitiated, who, in a vague way, has an idea that a Board runs itself by the momentum of its own machinery, has little conception of the intricacy of detail with which its officers and members must familiarize themselves. They might almost be said to know every nail which goes into a building on the field; they certainly weigh every penny that goes into its appropriation. They know minutely the requirements of each station, and measure the qualifications of each candidate.

Requirements for Candidates

It might be a matter of surprise to one who supposes that the Boards eagerly accept all who evince a willingness for foreign service, to study the question blanks submitted and the manuals of suggestions for prospective workers. These requirements include sound physical condition, attested by a rigid examination and certified by a trustworthy physician, mental equipment, both natural and acquired by the widest possible study and training along general and special lines, high moral and ethical standards, courage, common sense, good nature, good judgment, poise, ability to work with or under others without friction, sympathy and consideration for the welfare of others. The missionary must be thoroughly grounded in the fundamental beliefs which have been the bulwarks of the Christian faith in all ages. She must have a passion of conviction of the need of the world for Christ, and of her own personal daily and hourly dependence upon

Him in all that she is or does. The demand for the highest type of personal service in the leadership on the foreign field makes these stringent qualifications imperative. And yet the Mission Boards in this emphasis on the best would not discourage those whose modesty might deter them from prayerful consideration of their personal relation to the field.

Relation with Missionaries.

One of the avowed purposes of the Woman's Board is to seek out candidates, to counsel and train them for the field. It presents the candidate to the general Board for examination, and, if she is accepted, provides her outfit and sends her to the post to which she is assigned. It pays her salary, builds and furnishes the school or hospital where she labors, and meets its growing needs; frequently it builds her home; it has continual oversight of all her work and receives frequent and detailed reports. It provides for her furlough, brings her home and cares for her if her health fails. Throughout, its care and prayer for her are constant and loving, and the link which it forms between the missionary and the women behind the work at home gives binding power to the whole chain.

Relation to Home Base.

3. *Its relation to the Home Base.* All students of missions unite in considering the problem of the Home Base, the most difficult which we face. Without doubt it is the weakest point in the economy of the Woman's Board. Never have our Boards had a closer acquaintance with

the work on the field, a more intimate knowledge of all that it has been, a keener insight into all that it is, a more courageous determination to bring to pass all that it may be. The understanding of the problems of the Home Base is slighter, the realization of their import less deeply rooted and their solution less assured. Urgent as the crisis is abroad, it could well afford to wait while our ablest minds apply themselves to this other more imminent crisis at home. If we really believe that our ultimate success abroad is dependent on the arousing of the home Church, we must apply ourselves to that task with singleness of purpose.

Certain Fundamentals to be Established.

We are close upon the real issue: how shall these women, all the women, be aroused to a clear facing of individual responsibility, and be stirred to individual effort and achievement? If we are to enlarge our enterprise, certain fundamental principles must be established; if these can be enforced, enlargement will be automatic.

(1) The Missionary Commission is for All.

1. *Every Christian woman must go in person or go by proxy.* Christ does not say to a part of the Church "Go ye into all the world," and to the remainder "Stay at home and study Browning and Ibsen, and enjoy good music and play bridge and give to Me the time which you may have left." He must be first in all lives, if the ends which He longs for are to be gained. Mr. Fletcher S. Brockman suggests to students a pledge to be signed by those who feel that God

does not ask them to sign The Volunteer Declaration: "If God does not permit me to go as a foreign missionary, I will, God helping me, make just as many sacrifices for the heathen at home as if I had gone. I will never indulge in luxuries. Every single cent throughout my whole life shall be spent in realizing the need of the world for the Gospel. My time, my effort and my intellect I will strive to use with my eyes upon a ruined world."

(2) Prayer.

2. *We must have dependence on God.* Even in the smallest drudgery of the local society we need the same conception of its spiritual quality, the same dependence upon the guidance of the Spirit throughout, the same constant prayer that God will glorify and expand our effort, that we expect the missionary to have in the work abroad.

(3) Leadership.

3. *We must seek leaders of the highest type* for every stage of the work at home as carefully as the Mission Boards seek them for the field; leaders who will realize the dignity and power of their position as a part of the world purpose, and who will surrender themselves fully to it; who will fit themselves with the same broad study and the same careful specialization for a definite place and fill it with concentration and devotion. A study of a book like Bishop Brent's "Leadership" will do much to awaken one who has the real qualities of a leader to the privilege of following in the footsteps of the Leader of Men.

4. *We must have at home an enlistment for life.* This is not a skirmish, but an established campaign and our Leader will not cry "Halt," until victory is won. Very few Boards will accept candidates for foreign service except for life. No less in the home Church must we have a wider and deeper comprehension of the fact that the King's business is a life work; not the holding of the same office or the same form of service for life, but life enlistment of loyalty and interest and constant endeavor. (4) Life Service.

5. *We need a definite aim and policy for the Home Base.* The Mission Boards can tell at the beginning of any year what they need that year to maintain the work which they have been doing in any foreign field; they can tell what advance work they wish to undertake, and the money and men and women needed to accomplish it. We must have the same specific statement of needs and advance at every step on the home field from the local society to the Board. (5) Definite Policy.

The Woman's Boards, for the most part, have not been lacking in this concrete presentation of facts. Through the published Annual Reports, the women's magazines, the denominational papers and a wealth of leaflet literature, the definite demands of their work have been presented; and yet the desired end is not reached. Some way must be devised whereby a clear-cut, business-like statement shall reach all the women of our churches. The results of one year and the aims

for the next, both at the Home Base and on the foreign field may be printed on a card to slip into an envelope. One Board gives them under requests for prayer and thanksgiving for prayers answered. The entire policy of the Board may be printed in a four-page leaflet and thus reach many who have no access to reports.

State Policies.

Some Boards, in connection with their own policy for the year, present a suggested outline for the state society or whatever be next in rank to their own, that binds the efforts of widely scattered state officers into consistent unity. To make this practical and helpful we need more travel and first-hand study of our mutual problems. An occasional visit from a field secretary will not answer. The Board which misses the opportunity of personal representation in the Annual Meeting of every state society in its territory cannot vitally touch that state throughout the year. It is not primarily for the inspirational addresses, not for the face-to-face knowledge of the constituency, but most of all that in the executive meetings they may together face the corporate and distinct responsibility of that society for helping to meet the entire obligation of the Board.

Closer Mutual Understanding.

The Board has thus a saner realization of the possibilities of each state, and can often help to clear away long-standing difficulties from its wider experience. On the other hand, the state society that is actually present through one of its officers in the Annual Meeting of the Board

realizes more fully the magnitude of the problems which the Board is constantly meeting, and the greater hardships which some other state officers successfully face. One denomination, the Baptist, feels this so strongly that it pays the traveling expenses of State Secretaries to the Annual Meetings of the Board; the Eastern Board also brings them to its Headquarters once a year for a Secretarial Institute. It is certain that the Boards which have a comprehensive and sustained policy of state development are realizing that it means a corresponding growth and vigor to their farthest limits. Every possible means must be employed to promote sympathetic and intelligent understanding of the breadth and vitality and unity of the whole work. Does not its importance justify each local society in giving one meeting a year to the Board's Annual Report, with its retrospect and forecast presented in so graphic and personal a way that every woman present will feel the work her own, and carry through the year and always this thought of it: "We must not think and speak of the Board as though it were a far-off thing, a mere piece of machinery with which we have no vital connection. In a deeper sense than Louis XIV dreamed of when he said, 'I am the State,' each of us can say, 'I am the Board, or at least an integral part of it.' To each is given a place and work. Let each find her place and, standing in it, do all in her power to advance the work of the Kingdom."

Through the recognition of some such fundamental principles as have been named will this conception of individual responsibility be established, not alone toward the Woman's Board but toward the whole missionary enterprise. Only thus will the specific mission of the Woman's Board to Christian women and through them to the women of the world be accomplished.

QUESTIONS

Make a list of the advantages and disadvantages of independent missionary societies.

Place beside it a list of the advantages and disadvantages of denominational Boards.

Make a list of the questions which in your judgment a Board should submit to missionary candidates on the subject of physical qualifications. Secure from your Board their list, and compare yours with it.

Do the same with educational and mental qualifications, personal character and ability and spiritual qualifications.

What training would you advise for a young woman volunteer with high school education? Secure from the training school of your own or some other Board its requirements and course of study, and compare with your list.

QUESTIONS

BASED ON THE REPORTS OF YOUR OWN BOARDS

What is the form of organization of your general Board of Missions? What are its methods of work?

What is the form of organization of your Woman's Board? What is its relation to the general Board?

Compare its constitution and by-laws with the account of other Women's Boards given in the chapter. Enumerate the points in which you think yours excels.

Where are the headquarters of your Woman's Board? Who are its officers? What are their duties? What committees and departments of work does it have? What are their duties?

Where and how are the members of the Board elected? What are their duties? How often do they meet?

What territory does your Board cover? What constituency does it include, and on what basis of relationship?

What is the relation of your local society to your Board? What intervening organizations have you, and what is their relation to the Board, to one another, and to your society?

BIBLE LESSON

Unity in Diversity—the Relation of the Parts to the Whole: I. Corinthians xii. 4–31.

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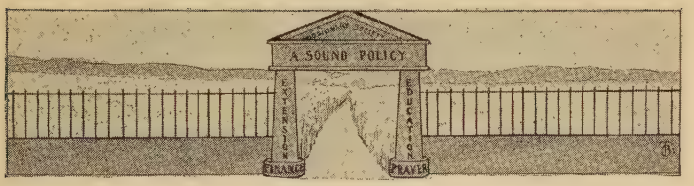
CHAPTER III.



THE RESOURCES OF THE KING'S FORCES

OUTLINE OF CHAPTER III

Aim: To study the relation of state and local women's missionary societies and of the individual to the task of world-evangelization, and their development to the highest point of efficiency in meeting their obligation.

I. State Development.
   1. Policy.
      Definite, adequate, comprehensive, practical.
      Points: Prayer, education, extension, finance.
   2. Officers.
      Qualifications, spirit, equipment.
   3. Method.
      Field survey.
      Division of labor.
      Approved business principles.
         Publicity: use of office appliances, adequate expense fund, prompt and accurate reports.
   4. Inductive, not deductive method advised.

II. Development of Local Society.
   1. Principles of scientific management.
      Development of a true science.
      Selection of workmen.
      Training of workmen.
      Co-operation.
   2. Application to woman's missionary society.
      Study of local field.
      Building a constructive program.
      Division of field.
      Executive committee or management staff.
   3. Extension department.
      Study of members.
      Assignment of tasks.
      Method of approach.

CHAPTER III

THE RESOURCES OF THE KING'S ARMY

A CAMPAIGN is never won by its officers alone. No matter how masterly their plans, nor how faithful their own execution, they must be supported and reinforced at every point by the rank and file. In the army itself lie the possibilities of victory or defeat, and its resources, latent or developed, form the strength of the whole enterprise.

Points of a Policy for States.

The importance of a comprehensive and sustained plan of state development on the part of the Board has been emphasized. The state societies which will profit most, however, by the kindly helping hand of their Board are themselves most active. No Board can supply a policy for all its auxiliary states definite enough to meet the needs of each. The state officers should draw up their own policy each year, based on the policy of the Board, and recognizing that they are a related part of the Board's purpose. A policy is not the distant star which our wagon trails. It is the goal post which we may pass this year to the farther one beyond. It is a statement in black and white of what the society proposes to accomplish, if not in one year, in three or five, expanded yearly as the work grows and results are reached.

A policy should be (1) definite, (2) adequate, (3) comprehensive, (4) practical.

1. *Definite.* It should reduce to actual figures the ends the society expects to attain, the number of members, of new societies, of magazine subscriptions, of mission study classes, the amount of money which it plans to raise, with per cent of increase.

2. *Adequate*, both to the needs to be considered and to the resources, active or latent, of the society. It would not be adequate for a society in a church of one thousand members to attempt a membership of fifty and a gift of one hundred dollars.

3. *Comprehensive*, in that it embraces all departments of a symmetrical work, such as prayer, education, extension, finance.

4. *Practical*, because it plans only what is within the range of its possibilities, when infused and inspired by the spirit of God.

A Model Policy.

A policy for women's missionary societies should cover at least four points. (1) Prayer, (2) finance, (3) extension, (4) education. The policy given at the close of this chapter has been in use by a single denomination in one state for five years, and two years ago was adopted by the Interdenominational Committee of the state, representing eleven denominations. It is given because it represents actual practice, not theory. The Standard of Excellence has centralized the whole work of a state, concentrating effort on the lines

most needing emphasis, and year by year it has steadily lifted the quality of service.

Grading Systems.

Many state organizations have in some similar way crystallized the purpose and the plan of the societies within their boundaries In several denominations a system of classification is employed, grading societies in respect to the number of points attained. The Southern Baptist Union places all attaining four points in a similar standard in Class C, five in Class B, seven in Class A, and those fulfilling eight, the entire number, are placed in a List of Honor. At the annual meeting of the Board the standing of state societies measured by the Standard of Excellence is reported by a Chart of States.

Qualifications of Officers.

No plan, however good, will work itself. Our officers are of equal importance with our policy. Let us consider (1) their qualifications, (2) their spirit, (3) their equipment. 1. *Qualifications.* It goes without saying that the paramount necessity for leadership in missionary work is an abiding fellowship with Christ that expresses itself in strong, sane Christian living. But so keenly have we felt the importance of the spiritual qualification that sometimes we have made it the only one. We are coming now to recognize the limitations which this has involved, and to bewail the lack of leaders adequate to our tasks, but there has been no widespread campaign for recruits. It would be helpful if an outline could be prepared giving a clear and concise statement

of some of the qualifications for various officers that have been established through the experience of many societies. Then every woman on the Executive Committee of a state, district or local society might be chosen for a definite responsibility.

Spirit of Officers.

2. *Spirit.* Does anyone doubt that we can get women of large gifts, if we go to them with large tasks? Are we willing to say that all the efficient women of a denomination are centralized in the neighborhood of the headquarters of its Board of Missions? The women have been found to carry on the work of the Board because it has been presented to them in such a way that they have seen its magnitude and their specific part in it. In the same way we shall find that women will give up other cherished lines of effort when we can show them a definite need, with boundary lines actually visualized, a commanding opportunity and their specific qualifications for meeting both.

3. *Equipment.* If we expect a high order of service, we must supply the necessary background and equipment. The woman of trained habits of mind and action will immediately ask that we translate this task into terms of her ability. If we could have with our brief statement of the qualifications for various officers, a compilation of their duties, we could approach capable women with more courage and confidence. Not "Hints to Presidents," "A Word for Secretaries," "A Message for the Treasurer"; our

leaflet literature is well supplied with these, which consist too often of one or two cogent instructions in a flood of generalities, or are so meagre in outline that the real scope of the position is unguessed. We need a dignified, comprehensive and complete manual for officers that will gather up and classify all the best instructions and suggestions offered by all Boards and put them in simple and compact form.

Method or Plan of Work.

With the policy, and the officers, the method or plan of work completes our trio of essentials to success. We say method,—not methods, advisedly. We have been deluged with methods. We have had Methods Hours, Open Parliaments and Conferences and Round Tables and Symposiums and Discussions and Leaflets and Pamphlets galore. We have traveled too often a weary and giddy round of repetition, to which all of us have contributed. Perhaps the hardest thing in the world to do is to work by method. But unless an Executive Committee holds itself rigidly to this, both policy and corps of officers will be ineffective. A carefully thought out plan of work applicable to one's constituency and environment is the corollary of a policy. It is the policy in action, and will follow the points which the policy proposes to achieve. It involves (1) the investigation of the field, and an accurate understanding of the forces to be dealt with; (2) a clear division of labor; (3) the application of approved business principles.

1. *Field Survey.* A state or district Executive Committee or both together, for they must be a unit in thought and activity, must first survey its field, accurately grading the societies already organized by whatever standard of efficiency has been accepted. The difficulties to be overcome must be guaged, and the available resources in workers, in material support, and in the latent ability to be developed must be noted. All of this research must be put in tabulated form for the use of committees and department secretaries. With map before them, they must locate each church which is without an organized missionary society, ascertaining its strength in numbers and community interest. Field Survey.

2. *Division of Labor.* There is abundant opportunity for creative effort and the employment of diversified talent. But in order that it may be made a part of the symmetrical development of the whole work, the plans of the various departments should be fully and frankly discussed and decided by vote. In this way, the entire effort is correlated and increased efficiency reached. The narrowness or isolation that might come with specialization is avoided, and there is a clearer understanding of the part which the specific work bears to the fulfillment of the plan. We sometimes suffer, perhaps, from the long-continued office-holding of the faithful few; but we suffer more from the lack of trained specialists, who, with singleness of purpose, give Division of Labor.

themselves to one department of work, bringing to it all the study and experience that enrich their own lives until they build it up into enduring excellence. To do one thing and do it with undimmed ardor, increasing skill and always tangible results,—how much more worth while is this than to fritter one's self away on twenty widely varying and frequently changing efforts!

Business Principles.

3. *The application of business principles.* In some of the more conservative societies, there has been a tendency to the belief that the spiritual and the material sides of our work were in opposition. On the contrary, it is only when equal weight is given to both that a perfect balance is maintained. Business methods rightly used promote spirituality. It is when a piece of machinery is imperfectly adjusted, or some bolts or cogs are missing, that it goes with a jar.

Publicity.

A few of the business methods that might profitably be applied to women's missionary societies and especially to the state organizations under consideration are: (*a*) *Publicity.* A dignified and thorough system of publicity, perhaps through the medium of a quarterly paper, confined strictly to a business presentation of local interests, so that it is in no sense a rival of the denominational magazines published by the Boards, unifies the constituency and gives the definite intelligence regarding details upon which efficient service is based.

(*b*) *The use of office appliances.* If the average officer of a woman's missionary society should take a course of training in the use of the simplest office devices, the energy conserved would immensely increase the total results attained. It seems decidedly lacking in sense of proportion for a woman whose vitality is worth ten dollars an hour to the society which she represents, to spend it on work which so accessible a machine as a typewriter will do for one dollar an hour. The varied service which the typewriter renders is out of all proportion to the cost. The *agenda* or outline of important business to be considered, sent out a week or more before a committee meeting, so that its members come prepared to vote, saves time and confines discussion to real issues, shutting out irrelevant ones; the typewritten minutes mailed to each member after the meeting guard against misunderstanding or forgetfulness in carrying out plans adopted; filed together they furnish a complete record of the year's business for instant reference by any member; while typewritten forms for reports of officers and department secretaries promote uniformity and clearness of statement.

Use of Office Appliances.

(*c*) *An adequate expense fund.* The Administration Expense of the Board, the Contingent Fund for state, district and local societies, which include absolutely necessary office expense and what a business house would term promotion, are prime essentials to effectiveness.

Adequate Expense Fund.

Prompt and Accurate Reports.

(*d*) *Insistence on prompt and accurate reports.* Every business firm takes an inventory or account of stock, at least annually, many oftener. This includes a painstaking and complete statement of all transactions of the past year and of present standing. No business house reaches its possible efficiency without this accurate knowledge of its existing conditions. No Mission Board reaches its highest efficiency without the same clear understanding, and it can be based only on an equally searching review all along the line.

This slight study of the range of development possible in state and district societies is necessarily incomplete at many points. It does not seek to lay down a stereotyped plan which these societies may slavishly adopt. Neither does it enumerate detached methods which may and may not fit individual cases. It suggests an outline by which each society may build up its own constructive program, adapting to it all the suggestions and helps that come from any source. It does not advise the deductive method of reasoning: "Other states have adopted policies, used certain methods; we will follow them," but rather the inductive: "There is a large number of women in our state who belong to our denomination and for whom we are rightly responsible. Let us learn their number, let us learn how many of them are members of women's missionary societies. Why are the others not enrolled?

What can we do to reach them? How can we educate them to realize their obligation? How can we develop to the full the interest of all these women, both in and out of missionary societies, so that they will give and pray and work as the need demands? In other words, how shall we reach in our state the ideal toward which every Woman's Board has set its face: 'A missionary society in every church, every woman a working, contributing member.' ''

The Local Society.

We shall reach it only by reaching each separate member of every church; it is as individuals that we must seek and win the women who are still outside our number. Each step of our way has been marked by this milestone of individual responsibility, as we have considered the task awaiting the women of Christendom, of America, of our denomination, of our own Board, of the state and district societies. And at each stage the circle about us has narrowed until we reach the local society which directly touches the individual. All the policies and plans, all the hopes of the wider organizations narrow down to the local society as the final point of focus. If the individual woman is not won in the local society, she remains forever outside our ranks.

Influence of Women's Societies in the Church.

A thousand subtle influences are blended in the making of that elusive thing which we call personality, and no one but God can tell when a single sentence in an address, a sermon, a book, a leaflet or a chance conversation may find its

way into the center of being, and open channels whence new tides of life shall flow toward higher and holier endeavor. All branches of the local church must unite in the impact of the missionary motive on the unawakened element in the church. The pastor is naturally the leader and often the determining factor as to the degree of emphasis placed on the missionary motive. The weekly prayer meetings, the Sunday School, the Young People's Societies, the Brotherhood, the Women's Societies all have a part in the whole impression that must be given of present crisis and opportunity. And yet the fact remains that, however aided and abetted by other influences, the Woman's Society, under the present system of organization, is primarily responsible for educating and enlisting in active effort the entire woman membership of the church.

There may be occasional instances of women vitally concerned for the progress of missions who are not connected with women's societies. But so largely as to make it an established rule, the membership of the women's societies is the thermometer which measures the interest of the feminine contingent in church membership. The records indicate that with all the brave pioneer work, with our multiplied agencies and splendid organization only a fraction of our legitimate constituency has been won. Some Boards do not even have sufficient data to make an accurate estimate of their standing. Of those who do, a

fair average may be obtained from the figures of the Methodist Protestant Church which show that it has five per cent of its women communicants enrolled as members of Women's Missionary Societies,—the Reformed in America 6 per cent, the Methodist Episcopal, South, 9 per cent, Methodist Episcopal 13 per cent, the United Brethren and Congregational of the Pacific Coast 14 per cent, Baptist 15 per cent, Presbyterian 21 per cent, Southern Baptist and Friends 25 per cent, United Presbyterian 34 per cent and Free Methodist 36 per cent.

Twofold Aim of Women's Societies.

It is clearly evident that the twofold aim which prompted the organization of Women's Boards, to make happier conditions for the women of non-Christian lands through the efforts of their Christian sisters is scarcely nearer realization at home than abroad; and that we shall never realize either by present methods and at the present rate of progress. We must both enlarge our efforts and develop them to the highest possible efficiency.

Conservation.

The conservation of resources and effort is everywhere in the air to-day. Large movements are under way to conserve our national resources, natural and material. Great industrial enterprises are employing men at generous salaries to show them how to eliminate waste of time, money and effort and secure maximum results at a minimum expenditure. As a people we are quick to recognize the value in the new and untried, and to attempt its application to our own

conditions. No word is oftener heard to-day in popular speech, no matter what the range of topics, than conservation.

Scientific Management.

Scientific management, business efficiency, increased efficiency are terms constantly applied to any and every effort at improvement in planning or execution. As a matter of fact, we do not always remember that the whole secret of scientific management is that it is a thorough system, controlled and operated by certain definite laws as opposed to the adoption of haphazard methods, however worthy in themselves.

Mr. Frederick W. Taylor, one of the two chief representatives of the system, has explained it in his book, "The Principles of Scientific Management."

Its Principles.

The four underlying principles of scientific management, as Mr. Taylor names them, are: (1) The development of a true science. (2) The scientific selection of individual workmen. (3) Their scientific training and development in accordance with the system that has been outlined. (4) Intimate friendly co-operation between the management and the men.

While the field of activity of the woman's missionary society differs radically from the industrial fields where these principles have been worked out, the philosophy in its essence may be successfully applied here as in other widely varying occupations. Let us briefly consider Mr. Taylor's points in relation to our work:—

1. *The development of a true science.* Science is based on reliable data, not guesswork. A clear distinction must first be made between the purpose for which the society exists and the means by which it attempts to realize that purpose. A missionary society does not exist merely to fill a gap in the customary machinery of the church, to collect a certain amount of money, to hold ten or twelve meetings a year. These are incident to and dependent upon its primary aim of so presenting the missionary message as fundamental in Christian experience that it will take vital hold on lives, so that their dominant impulse will become the longing to see Christ regnant in all other lives. Development of a Science.

Each society must ascertain by a detailed study of local conditions what particular mode of operation will best enable it to fulfill its primary function and all effort must conform to this purpose. Thus to understand actual conditions and to study them in the light of certain definite rules is the basis of the efficiency program. On it must be built the new system, evolved not from tradition or precedent, but from a knowledge of the real needs in its own community which the society should meet.

2. *The scientific selection of workmen.* This will involve not only a thorough conception of the task each workman is to perform, but of the separate ability of the individual members. There is no question that to a much greater Selection of Workmen.

degree than at present the work of women's missionary societies may be normalized and standardized and the quality of their activities made finer. Yet the aim in each local field must not be to establish a standard society so much as to develop the highest type of Christian service in its members. There must be a sustained, constructive effort in which each worker fills the place for which she is best qualified.

"Management Staff."

It will mean an Executive Committee or "management staff," as it is called under the efficiency system, much more compactly organized than is customary in our women's societies. The management staff must outline the whole work that is to be undertaken, they must divide it into departments and put these in charge of various officers as "functional foremen," who as they study and develop their own departments, always under the direction of the management as a whole, will become trained specialists, capable of giving a service constantly increasing in value. The management must not only oversee the various departments, but must plan the tasks for individual members, in such a way that they contribute to the general end in view and that each develops the fullest powers. Thus to engage the entire membership of the society in some form of active service has never yet been accomplished, but this practical, not theoretical, enlistment is the only road to the highest possible efficiency.

3. *The scientific training and development of the workman* for the position she is to fill is perhaps the most difficult of Mr. Taylor's underlying principles to apply to a society of volunteer workers. So important a part of the philosophy is it considered that by some the whole system is called "task management," instead of scientific management. It entails a comprehensive analysis, by study and experiment, of all the possible ways in which a piece of work has been done and the fixing of a standard by which it can be done under existing conditions with least waste of time and effort and with the best results. Their Training.

While it involves close adherence by the workman to the whole plan as prepared, it does not bar ingenuity in devising new and better methods. Whenever a new method is found by careful analysis to be superior to the old, it is adopted as the standard and the initiative of the single workman benefits many more than himself alone. In this way, building upon the best of others, he makes real additions to the world's knowledge, instead of reinventing ways of working which are really old.

Thus we should gain not only in efficiency and in elimination of waste effort, but immensely in solidarity and in individualized responsibility. The fourth point would be a natural sequence.

4. *Intimate friendly co-operation* between the management and the men, or between the Executive Committee and the rank and file of the society, Co-operation.

which means merely the widest community of interest in seeking an end in which all are equally concerned; the desire on the part of the Executive Committee to seek out the best of which every member is capable and the willingness on the part of every member to give that best in the service of all. Few societies have yet undertaken this educational process of fitting members for special tasks, but it has been proved in many instances that in those societies where the different lines of activity are most clearly recognized and defined, the largest efficiency has been reached.

All this in its application to the volunteer work of the woman's missionary society would require time and patience, careful study and tactful presentation. But it would be a work for the future and would benefit not only our successors in our own community, but all workers everywhere who with us hold the same aims and the same hopes.

Not New Facts, but New Science.

"Scientific management," as Mr. Taylor says, "does not involve the discovery of new and startling facts but old knowledge so collected, analyzed, grouped and classified into laws and rules that it constitutes a science."

Perhaps the time will come when we, too, shall have our "efficiency experts" who have made a wide study of the principles of scientific management in its application to our work, who have had success in overcoming common difficulties,

and who with practical experience in introducing a new and better system, will visit a community, study local conditions, and suggest an improved mode of operation. This service might be given to ten societies in a community as easily as to one and may be an outcome of that larger unity toward which we are tending.

Applied to the Woman's Society.

What practical application has all this to your own missionary society? Perhaps the analysis, slight as it is of the "gospel of efficiency" seems bewilderingly abstract and technical and impossible of solution. Women will not unravel an intricate system. They do not think in the abstract. It is already impossible to get women to serve on the most necessary committees. Your officers are overworked. And yet it is just where the pressure of modern conditions is greatest that the doctrine of efficiency has commanded readiest attention. Men to whom time has largest value have given it to the introduction of the system, because they have realized that it meant lasting economy of time and effort. A recent magazine article thus epitomizes the practical results of scientific management:—

"A bricklayer used to lay 120 bricks in an hour. A man who studied the subject carefully prepared an adjustable table to be placed at the bricklayer's side, so that he wouldn't have to stoop, and had the bricks delivered on it in just the right position, so that the bricklayer wouldn't have to turn every brick right side up. The

result is that the same bricklayer who laid only 120 bricks in an hour under the old method now can lay 350 bricks in the same time without any more exertion. This is a good example of what modern 'efficiency' and 'scientific management' are doing in factories, stores and offices everywhere, revolutionizing all kinds of work." This certainly is sufficiently concrete.

Practical Application.

If the ordinary missionary society could carry on its work and reach present results with only half the labor, or better still double the results with no more labor than at present, would not the installation of a thorough system be worth the effort?

Time study, to discover the shortest possible time in which a given task may be performed, improvement in method, the use of tools and utensils that will conserve time and are suited to the task in hand, study to eliminate waste motion, planning a task definitely through to the end before beginning it, concentration on one task until it is finished to the exclusion of others unrelated, careful specialization of tasks,—women are finding increasing relief from household drudgery by the adoption of some of these elements of the efficiency system. Shall we have vacuum cleaners and fireless cookers and kitchen cabinets in our homes and continue to use makeshifts in the King's service?

Study of Local Field.

If every woman's missionary society would unitedly, courageously, believingly dedicate one

year to a scientific study of facts in its own local field,—the things it is actually doing and its ways of doing them, the things it might be doing and the corresponding improvement in method, it would mean in some cases a full ten years' growth.

Have you not in your society the women who can and will undertake and carry through this critical and comprehensive analysis and reconstructive process? It is all the more necessary, then, that some measures should be taken to win them. They are in your community. They are in your church. Women are doing big things in every community. They are cleaning up cities, laying out parks, fitting up playgrounds for children, opening settlement houses and social centers, building libraries, filling art galleries with beauty, influencing legislation of every kind for social and moral betterment. These things are not achieved without ceaseless work and abundant sacrifice of time and self-interest, but women are giving them with enthusiasm because the cause appeals to them as immensely worth while. A large per cent of them are Christian women who will put the same tremendous vitality into this work, if its dominant claim upon all of life can be brought home to them. Mrs. Newell Dwight Hillis says in a recent article: "While we acknowledge frankly and with appreciation, both the quality and quantity of work that is done in the Church and for the Church by

woman, it is a cause of surprise and regret that her work in the Church to-day falls far below the efficiency that it might have, because of the great lack of leadership. . . . Surely now, when women have more culture, more leisure, and more resources at their command than any women of the world have had at any time, there should be no lack of leaders. No one for a moment doubts that the women exist—the woman who can speak, the woman whose gift is music. . . . Why do not women see that in the Church is a field offering quick and constant returns for the investment of culture and social position?" One of the chief lessons of the Woman's Jubilee was that we command talent and generous service in proportion to the largeness of the demand which we make upon them.

Message of Men and Religion Movement.

The great message of the Men and Religion Movement to the churches was that local conditions can be diagnosed as a physician diagnoses the need of a patient and that prescriptions faithfully followed will produce anticipated effects; that the Church may measure its task intelligently if it will gather and tabulate the necessary information; and that a symmetrical Christian service may be reduced to known factors and summed up in an analysis comprising a range of opportunity equaling every variety of talent.

It has been said that most of woman's inventiveness goes to waste because she lacks the constructive ability of man. The laymen have

generously stated that most of their plans they borrowed from the women's societies. They have amply repaid the debt, however, in the constructive methods by which they have built these plans into a composite scheme of activities that may be used by all organizations in a local church. The "Program of Work" of the Men and Religion Movement may well be used as a handbook by any woman's society that attempts to plan a cumulative, symmetrical, permanent advance. To this "Program" grateful acknowledgment is made for suggestions utilized in this study.

Policy for Local Society.

Suppose we take as a suggestion, not necessarily a model, a society working under the policy given at the close of this chapter. As a matter of fact, every local society should adopt its own policy each year, as regularly as it elects its officers. It should be fully discussed and voted upon by the entire society, that each member may feel she has had a part in its making and has a personal obligation in realizing it. Some societies make the annual meeting an all day meeting, with a social hour together at noon. The old year's progress is discussed in the morning, with reports from all officers and departments and the new year's forecast in the policy is taken up in the afternoon.

The policy of a local society should be based on the policy of its state society as that follows the general line of its Board's. It should state

in definite figures the number of new members the society hopes to gain, the average attendance at regular meetings, the amount of money to be raised for the field and the specific purpose for which it is to be used, the amount necessary for local development and manner of securing it, the number of magazine subscriptions, number of mission study classes with total enrollment, the money to be spent in new books for the library, and throughout the range of its activities, it should contain a specific statement of purpose. This may all be done in a few concise paragraphs, and an Executive Committee that expects intelligent co-operation, must invite it by taking every member into its confidence.

Program for Local Society.

Under the policy given, the program of a society would be covered by four departments: extension, education, prayer, finance. The work of the first will be taken up in this chapter, education, prayer and finance in the two chapters following, while the last will deal with conservation and federation.

Division of Field.

Many societies have successfully followed such a plan by grouping all the women of the congregation into districts, with from ten to thirty women in each district. These divisions are usually geographical, but may sometimes be modified by acquaintance, influence or common interest. Each district is in charge of a chairman who is appointed for the year by the Executive Committee and who meets with them quarterly.

to report past work and plan for the new quarter. After each reception of members by the Church, the president and the district chairmen apportion the names of new members to the various districts. It is the duty of the district chairman to see that every woman in her district is invited to attend the missionary meeting, is supplied with a program and is given an opportunity to contribute. She is responsible under the secretary of literature for the securing of magazine subscriptions, under the secretary of mission study for securing members for mission study classes and reading circles, and assists the treasurer in appointing collectors for her district. All special calls or notices are quickly distributed through the district chairman. Some one has said that "the test of the heartbeat is the way the blood tingles at the finger tips." The district chairmen are the finger tips by which the missionary society touches every woman to its farthest circle of influence.

What It Has Accomplished in Some Societies.

One society in a church with four hundred women members, which has followed this plan for three years, has seventy per cent of the women over eighteen years of age enrolled as members either of the woman's or young woman's society. In this society the districts are purely for administration purposes and hold no meetings of their own. In another church, where the women's organizations of every kind are merged in a Woman's Association, each district meets monthly

for business, social purposes and the work which usually falls to a Ladies' Aid Society. The monthly missionary meeting is purely inspirational, all business which the society must discuss as a whole being taken up at a quarterly business session which is followed by a social hour. In some societies the district chairmen are under the charge of one of the vice presidents, instead of the president, or of an additional officer called supervisor of districts.

The organization of a society following the general plan suggested might be illustrated by the accompanying diagram. The vice presidents may be made members of some one of the departments, as may the corresponding secretary, or they may assist the president in the general oversight. Since we are coming more and more to realize that the members of the young woman's society must be trained to recruit the ranks of the woman's society, the tie may be strengthened by making the president of the young woman's society a member of the woman's Executive Committee and they may have one member in each of its departments. In denominations where the woman's society has oversight of the work among young people and children this may be made a separate department.

Personnel of Executive Committee.

The Executive Committee is usually made up of the officers only. A larger cabinet or advisory board may include all who carry responsibility in any department, and occasional meetings of this

board may help them to feel their corporate obligation. The treasurer will need to meet quarterly with her collectors and the supervisor of districts as often with the district chairmen. The Executive Committee must meet at least monthly, perhaps weekly, during the first days of organization. But this is no oftener than many of the officers and directors of the Women's Boards meet, and they consider the meeting a binding obligation throughout the year, holding the day sacred from all other engagements. There must be a clear consideration of relative values and a readjustment of other duties that will make it possible to give the time.

Its Influence.

The Executive Committee of the woman's missionary society must generate the spiritual power which is to permeate its every activity; more than this, it must set in motion the forces which will unify the women of the congregation under the leadership of Christ; still more, it must look on itself as a factor in the force which is to move the world and bring all its kingdoms within the empire of Christ. With this wide outlook, each department can never think of itself as a thing apart or measure progress by members gained, money raised or meetings held. This world view cannot be caught and held unless the committee learns in frequent prayer that oneness of aim and spirit which, as Christ has taught us, will help to bring in His Kingdom.

The manual for officers already suggested might

define their duties in local as well as state societies, and the work of the various departments may be so carefully planned and correlated that no line of effort will be overlooked. Much of the real work may be done in the departments and the results of study and investigation may be brought to the Executive Committee in the form of reports and recommendations. If the uniform outlines for reports are used, it will help to confine both effort and discussion to vital points. Typewritten reports may be filed with the secretary and a carbon copy retained by the department. A simple manuscript cover will hold the record for a year, and the experiences, either successes or failures, of one year's work, will soon become a necessary foundation on which to build the next.

Its Meetings.

If reports are brief and recommendations definite and all discussion held rigidly to the point at issue, meetings need not be excessive in length. A good presiding officer, with even a fair knowledge of parliamentary procedure, which she makes a means to an end, not a fetish, can usually control absolutely the trend of a meeting. If her vision is broad enough to embrace the whole scope and possibilities of her society and yet minute enough to discern difficulties and dangers to be overcome; if she is willing to give herself or efface herself as the occasion demands; if she frankly shares her responsibilities with the members of her committee and lets them feel that while she leads, she leans on them and trusts

them; if she helps each department to believe in its unique power as a dynamic center for relating the entire life of the church to the world-purpose of Christ, the aim of the society will constantly come nearer to realization in her hands.

No Executive Committee can attain this ideal without at least one meeting each month for quiet and uninterrupted discussion. Some committees hold also an open executive meeting, where any member of the society is welcomed, directly preceding the regular meeting of the society, and from which necessary business is brought into the later meeting in the form of recommendations and quickly completed.

Whenever and however the business meeting of the society is held, the individual member must be made to feel that, while irrelevant discussion is safeguarded for lack of time and to avoid encroaching upon other features of the program, she is vitally related to the conduct of the society and it is her duty and privilege to know all its decisions which affect her interest in its welfare.

General Aim.

Suppose that our Executive Committee is organized for a new year, its departments decided upon and they are ready for a detailed study of the line of work each is to undertake,—to build from the ground up, if need be, on substantial foundations. In addition to, or in preparation for, the specific declaration of purpose of each department, a general aim might be thus outlined.

General Aim:—

1. The work of each department must be clearly defined, the conditions which it confronts understood and its forces measured.

2. While all material is to be unified in the hands of the secretary, each department must, in large degree, make its own investigations, use its own data and be responsible for carrying out the plans adopted.

3. Each department shall prepare a report covering (*a*) work already done in its field, (*b*) work which should be done, (*c*) the forces which will hinder or help the carrying out of its plans.

4. It is better to centralize upon one thing at a time which the Executive Committee decides to be most important and succeed in that than to attempt a number and fail in all.

Problems. Each department might also use the following general problems for focusing its study:—

1. By what method that you can devise, can the society double the present results attained without increasing the effort in any part of its work?

2. By what method that you can devise, can the society attain its present results and cut down the effort one half or one third?

Extension Department. Let the Executive Committee first consider in detail the activities of the Extension Department. Its program of work might be outlined as follows:—

Objective:—

1. Present to every woman in the congregation,

the duty and privilege of helping to give the Gospel of Christ to all the world.

2. Enlist every woman in some form of active service toward this end.

Preliminary Survey:—

1. Secure a list of names and addresses of all women in the congregation over eighteen years of age.

2. Index these names in card catalogue in alphabetical order and study individually with reference to the work which they are now doing or are fitted to do.

Permanent Program:—

1. Make a classified record of all information obtained and suggestions of value.

2. Try to place every woman in the work for which she is best qualified.

Study of Members.

A church which has successfully made such a classification of its membership gives the following account of its methods: "The work undertaken thus far has been in line with the work which Mr. Taylor does when he is asked to reorganize a factory along the line of his principles. His first task is to study the men and machines and discover just where lies the cause of a less than maximum output.

"The Advisory Board is now at work on the roll of the church. When a name of a member is read from that roll here are some of the test questions which are applied to him: Is he at work? Is he at work in the place for which his

peculiar talents fit him? Would his efficiency be increased by a transfer to some other department? Without interfering with the work which he is now doing, has he additional talent, unused, which might be invested in some other line? Is he working up to his capacity? The discovery is made that a certain member is doing nothing which is discoverable. The Board considers his case and learns that he has talents which are not being used. These gifts fit him for some particular work. His name is turned over to the head of that department with the direction that he shall do his best to set him to work. This man is to report back to the Board his success or failure. A new member is received into the church. Immediately the Board sets itself to discover, by acquaintance with him and inquiry, just what he is good for and then to tie him up to that work at once.

"In the case of misfit, a good man in the wrong place, instead of allowing this condition to continue indefinitely, to the injury of the man and the church, the Advisory Board in the kindest and most considerate fashion looks out a new field for which he is fitted and provides for the transfer in such fashion that the individual is not hurt, nor his zeal lessened. The great lack of the Church to-day lies right here. It is not so much that Christian men and women are unwilling to do. The difficulty is they have no initiative. Hitherto they have been either left

to hunt out their own field or the responsibility has been thrown on the pastor to find them a field. Sometimes this method ends in a man's finding his right place, sometimes a wrong place, more often no place at all." ("The Continent," Feb. 29, 1912.)

Such a plan may be followed with equal success by the Executive Committee of a woman's missionary society. A regular card catalogue may be used as a record, listing the names of all women in the church, whether members of the society or not. This work need not, in the least, lessen the unity of the church in facing its corporate responsibility nor interfere with any plans made by a church missionary committee representing all organizations. Such an investigation would place data of great value at the disposal of this committee. If desired, other departments of church activity might be added to the record card, or the training received in the woman's society could be used elsewhere. The missionary society fails in its full mission if it does not better equip its members for any service they can render the church as a whole.

Assignment of Tasks.

As the names are taken up in order, they are thoughtfully studied and discussed and assigned to some one of the departments, note being made also of fitness for specific work. If their talents are unknown, one of the extension department is detailed to investigate and report at a later meeting. It will be necessary for the district leaders

to meet with the Executive Committee for this preliminary study. As the general records are made by the secretary, each department must make its own specific records, noting names and addresses of those assigned to it, suggested fitness for special work, prospective members for mission study classes or reading circles, musical talent or other gifts that might be used in program meetings. Record cards may be made of those who might fill the various offices in the society acceptably, if needed. In every church there is an undreamed of amount of such latent ability. With several reserves for each office and perhaps one or two in actual training as assistants, we might avert the customary panic which the threatened loss of an officer creates.

Secret of Conservation.

The secret of wise conservation is no unused power in the constituency, for power unused is wasted. It is a sacred trust thus to study the gifts and possibilities in the women around you, and by fine discrimination select for each the task that may mean a greatly enlarged vision of Christian service, a liberation of spiritual forces that may not only transform one life, but bless many other lives through its influence. It will mean to many societies a much broader aim, an increase in scope and activities, thus to furnish tasks that will engage the best powers of the womanhood of its church. Rightly conducted, there is no organization that offers a wider field for every talent, spiritual, literary, social, execu-

tive, and the women must be made to feel that they will find here every broadening, spiritualizing influence that they seek elsewhere. If you make it inclusive enough, you will get the women of all types and of all interests. The missionary society represents leadership in the highest things to the women of the church and is responsible to them for a symmetrical development.

Method of Approach.

While each department must plan to use to the best advantage the women assigned to it, the Extension Department is the point of contact between the Executive Committee and the women of the church and its work is only begun when the preliminary survey is completed. It is their privilege now to try to win every woman to the particular task which waits for her. This definiteness of approach is in itself an immense advantage. They must stop talking about the "uninterested woman" in the abstract and cultivate her friendship in reality. They must know her street address and be able to catalogue the various brands of her indifference. They must be able to put themselves in her place, to look through her eyes; to ask themselves whether if they had no knowledge of missions and no interest, they would be likely to be won by the means ordinarily used. They must win her by the arguments which appeal to her, not those which in their opinion ought to appeal to her. And they must not forget that individual cases must have individual consideration. Make the appeal per-

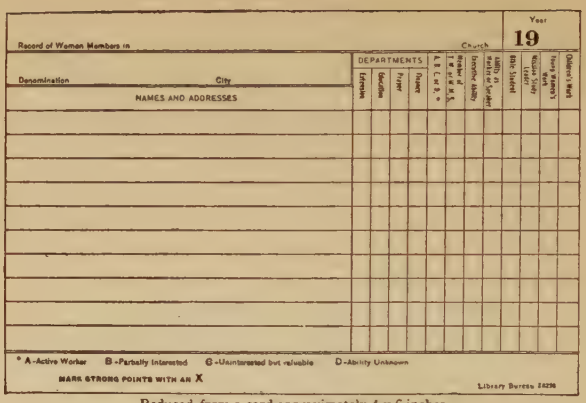
sonal and direct. Do not say, "Will you join our society?" never, "Will you contribute money to our society?" but present the spiritual claim courageously.

Training for Approach.

The women who do the work must be carefully trained and prepared for it. They must be able to meet and answer the indifferent, the doubting, the antagonistic. A mission study class in the Extension Department will be greatly helped by studying such a book as J. Lovell Murray's "The Apologetics of Modern Missions," and considering with it actual objections encountered by members of the class. The Laymen's Missionary Movement includes in its material for the "every-member canvass" invaluable helps along this and similar lines. But they must also know the positive side of the question from books like "Western Women in Eastern Lands," which show the heart-breaking needs, the unparalleled opportunities, the glorious victories of missions. They must themselves believe tremendously in the missionary enterprise and its claim to supreme place in Christian life and purpose.

Membership Canvass.

Perhaps in some societies an annual membership campaign following the general lines of the Post-Jubilee Campaign would be wise. But the plans of the whole previous year should lead carefully up to it and of the whole year following should conserve its results. We shall never have, in any department, better working material than the splendid helps prepared for the Post-



Record of Woman Members in _____ Church

Year **19**

Denomination _____ City _____

NAMES AND ADDRESSES	DEPARTMENTS: Extension	Education	Prayer	Prayer	A. R. C. of D. *	Member of T. W. M. S.	Executive Ability	Ability as Worker or Speaker	Bible Student	Mission Study Leader	Young Woman's Work	Children's Work

* A-Active Worker B-Partially Interested G-Uninterested but valuable D-Ability Unknown

MARK STRONG POINTS WITH AN X

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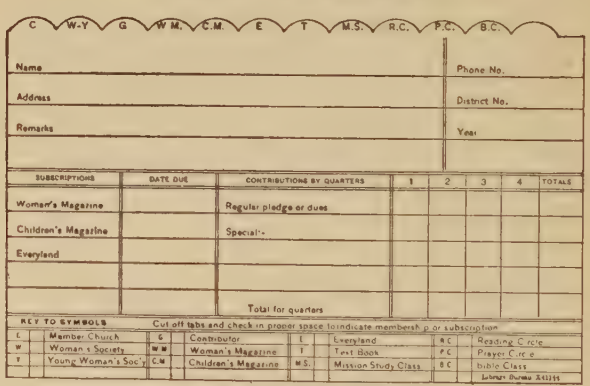
Card No. 1 — Congregation List



C W-Y G W.M. C.M. E T M.S. R.C. P.C. B.C.

Name	Phone No.
Address	District No.
Remarks	Year

SUBSCRIPTIONS	DATE DUE	CONTRIBUTIONS BY QUARTERS	1	2	3	4	TOTALS
Woman's Magazine		Regular pledge or dues					
Children's Magazine		Special:-					
Everyland							
		Total for quarters					

KEY TO SYMBOLS Cut off tabs and check in proper space to indicate membership or subscription

C		Member Church	G	Contributor	E		Everyland	R C	Reading Circle
W		Woman's Society	W M	Woman's Magazine	T		Text Book	P C	Prayer Circle
Y		Young Woman's Soc'y	C.M	Children's Magazine	M.S.		Mission Study Class	B C	Bible Class
									Library Bureau X41155

Reduced from a card approximately 3 x 5 inches.

Card No. 2 — Society Members

The cards together with suitable trays for holding them may be obtained from

Library Bureau

Manufacturing distributors of cards and filing systems.

Offices in principal cities.

Mail orders addressed to **Library Bureau,** Boston, Mass., will be promptly executed.

Jubilee Campaign by all the Women's Boards. It is one more evidence of our added strength when we present a solid front, instead of fighting in detached companies. It should not be allowed to lapse, neither should its helpfulness be limited by the denomination where it originated. The wide variety of helps should be carefully collected, sifted to avoid duplication and compounded in a permanent working manual for membership committees that might be the forerunner of a series of similar monographs covering all departments of our work.

Its Ultimate Aim

When every woman in the congregation has been asked and reported upon, the work is only begun. For the real task of winning those who at first refused will enlist the services of every department of the society and the consecration of the rarest personality and grace. Do not coax, do not nag, do not reproach, but never forget that your work is not done until every woman in the church has been brought into some helpful contact with the society and been made to feel by every gracious, tactful, prayerful compulsion, that her place is in its ranks.

Reports and Records.

Just one further word in regard to reports and records. Practically all of the inaccuracies, delays, losses and general indefiniteness in the report system may be traced back to the local society. The corresponding secretary should be made responsible for all reports, and at least once a year she should call together all who share

this responsibility with her and give them a simple course of training. The reports which go out from various officers should be made up together, should correspond in every detail and should be as near absolute accuracy as it is possible to make them. The form of card index illustrated is most complete, one card containing the detailed report in all departments for each member. The tabs are cut off and it is checked below to indicate membership and subscriptions. Tabs indicating lines of work not followed by a local society may be cut off without checking. The standing of a woman whose card shows no tabs is one hundred per cent. A study of all cards showing tab three gives the number of women not yet contributing, tabs four, five and six give non-subscribers to magazines. This card with the exact form and wording illustrated may be procured from the Library Bureau in any of the larger cities at a much lower price than could be secured if a printer had to set up the card for a single order. The blank cards with ordinary ruling are sufficient in other cases. They may also be used for cataloguing missionary books, helpful magazine articles, lists of topics for meetings and general suggestions. Officers and departments will find it helpful to keep a record of suggestions for their own line of work. The card catalogue of the women of the congregation should have additions made to it quarterly and should be completely revised at least once a year.

A SUGGESTED POLICY

For Women's Missionary Societies

Motto: A Missionary Society in every church; every woman a working, contributing member.

Aim: To strengthen and unify the work of the Women's Missionary Societies. To realize the personal responsibility of every member toward this end. To advance in organization, gifts and information. To emphasize our constant need of Divine wisdom and grace in every work that we attempt.

1. *Prayer*

We will endeavor to impress upon the women of our churches the power of definite and persistent prayer in public and in private. We will exalt the devotional service in the regular meetings. We will encourage the formation of prayer circles to pray for special needs in our own churches and on mission fields, and we will constantly and tenderly urge the daily use of the Year Book of Prayer prepared by our own Board, the Call to Prayer issued by our Interdenominational Committee and the observance of the nine o'clock prayer hour, remembering especially the work directly supported by the women of the state and the interdenominational interests in the state.

2. *Finance*

(*a*) Responsibility. We will attempt by consultation together and by correspondence with our denominational Boards to compute the portion of the mission fields for which the women of our state are directly responsible, to ascertain the amount of money needed to meet this responsibility and to impress it upon the women of our churches as a sacred obligation.

(*b*) Pledge. We will make a definite pledge at the beginning of each fiscal year that we will endeavor to pay in equal quarterly payments and always in even dollars.

(*c*) Budget. We will try to make this pledge equal to the amount given last year and an advance, proportionate with the needs of the field and our ability to meet them. (Definite amount should be stated each year in figures.)

(*d*) Contingent Fund. Realizing that economy in organization is ultimate extravagance, we will ask from our societies a Contingent Fund adequate to the constantly growing needs of the work in a territory so large, and as yet so imperfectly developed. (Definite amount stated each year.)

(*e*) Stewardship. Appreciating the need of an awakening in the churches to the obligations of Christian stewardship and believing that the custom of systematic and proportionate giving is not only Scriptural, but reasonable for every Christian, we will commend it everywhere and endeavor to persuade our members to give a definite portion of their incomes to the Lord's work.

3. *Extension of Work*

(*a*) As state and district officers, we will make a careful study of our territory with a view to strengthening the weak points and forming new organizations.

(*b*) We will endeavor to attain our motto by persistent individual effort and by the heartiest loyalty and co-operation of every officer and member of the local societies.

(*c*) We will urge local societies to institute thorough and persistent membership crusades until every woman in their churches becomes interested in missions.

(*d*) We will see that all possible stimulus and encouragement is given to the training of the children and young people of the church along direct missionary lines, in Bands, in Sunday Schools, and in Young People's and Young Women's Societies.

4. *Education*

Believing that the missionary literature of to-day excels any other in truth, in pathos, in dignity, in simplicity, in its contribution to scientific research, in its direct bearing on great world problems, we will, in every possible way, encourage its wider reading and study.

(*a*) The Missionary Library. We will urge that a missionary library be formed in every church and that a definite sum be appropriated every year toward maintaining and increasing it; that the books be systematically circulated and an endeavor made to get every woman in the church to read something each year on the subject of missions. We suggest that reading clubs be formed of all women who will pledge themselves to read a certain number of missionary books aside from the text-books, at some time during the year, and that every member of every local society be asked to own and read the text-books for the current year.

(*b*) Mission Study. Realizing the power of the Mission Study Class as a large factor in the attainment of all other missionary effort, we will urge its organization in every church.

(*c*) School of Missions. We urge that every Woman's and Young People's Society send a representative delegation to the Summer School of Missions and that District and State Societies endeavor to send delegates at the expense of their Contingent Fund.

(*d*) Missionary Magazines. Believing that no woman can rightfully discharge her individual responsibility in the great mission work committed to her own church who does not keep herself informed of the needs and the progress in her own denomination, we would emphasize the support of the denominational magazines and of our own state paper.

5. *Standard of Excellence*

1. A ten per cent increase in membership.

2. A fifteen per cent increase in gifts.

3. A definite pledge returned to the treasurer before June 15th and paid before March 15th following.

4. Equal quarterly payments in even dollars before the 15th of March, June, September and December.

5. Definite missionary instruction in the Sunday School and contributions taken for missions.

6. All letters from officers promptly answered.

7. A magazine subscription list equal to half the membership.

8. At least one Praise Service held.

9. The Day of Prayer observed in January.

10. One Foreign Mission Study Class for every fifty members of the Missionary Society or fraction thereof.

11. The Year Book of Prayer in the hands of every member.

12. An average attendance at regular meetings equal to two thirds of the membership.

QUESTIONS

What is the organization of your state and district societies? Who are their officers?

Draw up a policy which you think adequate to the needs of women's societies in your state. Do you think that all its points are covered by the work which they are now doing?

Make a list of the officers and committees which you think necessary to carry out this policy, and compare it with your present list of officers.

Would the present work yield larger results with improved business methods?

Is your Contingent Fund adequate? Do you think that it would be ultimate economy to increase it? How

does it compare in proportion with the administration expense of your Board? Which do you think would naturally be larger? Why are both necessary?

How many women of your denomination in your state? In women's missionary societies?

How many churches of your denomination in the state are without women's missionary societies? What proportion is this of the whole number?

How many women members has your local church? How many members has your missionary society?

Draw up a policy adequate to the needs of your local society. Is your society doing its share to realize the policy of your Board? Of your state society?

Make a list of the strong and weak points of your society, and give your reasons for thus classifying them.

Make a study of the weak points, and tell how you think they can be strengthened.

Make a study of the work of the various offices and committees and suggest improved methods.

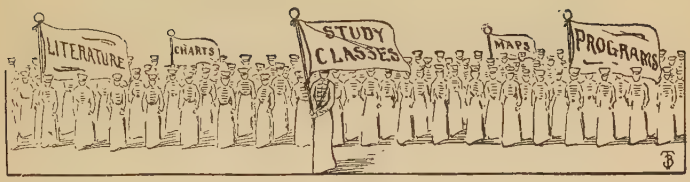
Study your own relation to the society. Are you filling the office for which you are best fitted? Are you working up to your full capacity? Are you satisfied with the service you are giving?

BIBLE LESSON

The Policy of the Early Church.

Extension, Acts ii. 41, v. 14, vi. 7.
Education, Acts ii. 42, v. 42, vi. 4.
Finance, Acts ii. 44–45, iv. 32–35.
Prayer, Acts i. 14, ii. 42, iv. 31.

CHAPTER IV



DRILLING THE KING'S ARMY

OUTLINE OF CHAPTER IV

Aim: To show that in all effort for missions, education is the essential foundation upon which is built Christian character that expresses itself in prayer, gifts and service.

I. Department of Education.
   Officers.
   Qualifications, equipment, spirit, program.

II. Plan of Education.
   1. The Program Meeting.
      (1) Organization of committee.
      (2) Study of background.
      (3) Selection of aims.
      (4) Selection of subjects.
      (5) Selection of topics.
      (6) Selection of those who are to take part.
      (7) Securing an audience.
      (8) Presenting the program.
      (9) The meeting in detail.
      (10) Conserving the results.
      The Program, a Menu.
   2. The Mission Study Class.
      (1) The lecture class.
      (2) The large study class.
      (3) The small group class.
   3. The Reading Circle.
   4. The Home Department.

III. Accessory Agencies.
   1. Annual Reports of Mission Boards.
   2. Missionary Magazines.
   3. Leaflets.
   4. The Library.

CHAPTER IV

DRILLING THE KING'S ARMY

Knowledge a Necessary Foundation.

THE genuine and lasting support of the missionary enterprise must come through a deep-rooted knowledge of its need, of its purpose and of the results that it actually accomplishes. Spasmodic enthusiasm and temporary, emotional interest do not lay permanent foundations nor build enduring structures. We have no better word, in all that it implies, than Bishop Doane's familiar one: "Know, and you will feel; know and you will pray; know and you will help," for knowledge that becomes a permanent possession in the life establishes there clear and strong convictions, deepens faith, inspires prayer and makes it definite, develops latent powers and directs them into channels of efficient and far-reaching service.

The Department of Education as Agent.

In so far as these results among the women of the church are within the province of the Woman's Missionary Society they must be accomplished by its Department of Education. The Extension Department seeks to draw all the women within the influence of the society, the Educational Department must hold them. If the Extension Department is the hand, the Educational Department is the brain, as the Devotional Department is the soul of the society.

The Necessary Officers.

There was a time, when, in many societies, the Secretary of Literature was held responsible for much, if not all, of the educational effort. It was a long step in advance when we decided that this office demanded our very best material and our constant and sympathetic support. Now our vision and our opportunity have so enlarged that one officer cannot compass all that their boundaries include and the Secretary of Literature has been reinforced by the Secretary of Mission Study, the Librarian, the Chairman of the Program Committee and yet others. Whatever their number and the character of their duties, the latter should be clearly outlined and defined. The work of the department should be so closely knit that none of its details will be overlooked and that it may be built up into a complete, compact scheme of activities that is adequate, comprehensive and altogether worthy of its position of influence and dignity in the life of the society and of the church of which it is a part.

Qualifications.

1. *Qualifications.* The qualifications for this work of missionary education have often been emphasized. When one considers their basic character in relation to all forms of missionary activity, it is doubtful if they can be overestimated. A conviction of the supreme need, a vital faith in God's ability and willingness to meet that need, and unremitting and arduous prayer that He will fashion the means used toward His own great ends—these qualities we must seek

first for all positions of leadership if the dominant spiritual tone is to be maintained. After these, perhaps the most essential here are receptivity, adaptability, thoroughness and patience.

The officers who make up the Department of Education must, more than any others, be able to feel the sweep of the missionary enterprise, the grip of world forces. They must themselves be receptive to large visions, if they are to develop the world-consciousness in others. They must be receptive to knowledge. They must welcome, seek and adapt experience and suggestions from every source, and they must have the ability for hard work which is thoroughness and patience in action.

Equipment of Officers.

2. *Equipment.* Perhaps no department of missionary effort is better supplied with competent suggestion and instruction than that dealing with education in all its phases. The subject of mission study under the direction of both the general Boards and the Women's Boards has developed a science in whose breadth and accuracy we all rejoice. Leaflet helps, published by the Boards for Secretaries of Literature, are numerous and admirable. In addition, both pamphlets and magazines abound in program outlines on the current text-books, and on various lines of study recommended by individual Boards. Here, as elsewhere, the value of all the material offered would be largely increased by a compilation along specific lines; if, for instance, the Women's

Boards could furnish Secretaries of Literature and program makers with uniform, authoritative and complete manuals such as they all, through the good offices of the Missionary Education Movement, are enabled to supply on the subject of mission study. The indispensable "How to Use the Text-book" would then become the latest chapter in a graded serial to which these manuals would be the introduction.

Spirit of Officers.

3. *Spirit.* Our chief concern, the point on which stress must be laid in definite training for this department, is that officers shall, with patience and insight, make this wealth of material their own, as they adapt it to the policy of their society; that they learn to clothe it with their own personality without loss of force or practical value.

Program.

4. *Program.* Where all the educational effort of the woman's society is co-ordinated in one department, each of the officers feels that, while as an integral part of the aim of the department and of the society she carries her specific responsibility, they all work together as a unit for its realization. The program of work of the Department of Education might be outlined as follows:—

Objective.

(*a*) To present to the women and children of the congregation the opportunity for an increased knowledge of missions that will aim to make them study, pray, give, and work more largely.

(*b*) To help to train leaders for every form of service in the Kingdom of God.

Preliminary Survey.

Catalogue all the women of the congregation as attendants or non-attendants at the monthly missionary meeting, as possible members or leaders of mission study classes, and of reading circles, as members of the Home Department, as assistants, noting every variety of talent that might be utilized on programs, or in other ways.

Permanent Program.

Arrange a continuous, comprehensive program of education that by an adequate and compelling variety of methods will seek to give definite, regular, cumulative information to all who come within the sphere of the society's responsibility.

Realizing the Program.

The Educational Department must then seriously and conscientiously lay its plans to this end, with the help of the district chairmen or such assistants as they may select. Under the plan outlined in the last chapter, the members of the department will consist of the Chairman of the Program Committee, the Secretary of Mission Study, the Secretary of Literature, the Librarian, who may also have charge of the Home Department, unless this be assigned to one of the vice presidents, and the member representing the young women's society, the latter being responsible for all work within the bounds of her society, and for drafting as many helpers from its ranks as she may require.

Problem to be Met.

The problem of the department is twofold. It must maintain and develop the interest of those already intelligent in regard to the claims of missions, and must win the unreached majority who are indifferent or hostile; while from both ranks it must recruit the trained and consecrated leadership, for which there is an increasing demand both at home and abroad.

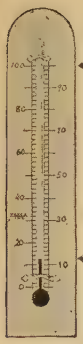
Methods to be Used.

It is evident that for the effectual attainment of these ends the agencies at present in use in the average society must be largely reinforced both in quantity and in quality. Attention must be arrested and held, while permanent and increasingly powerful convictions are established. This must be done by thoughtful and prayerful adaptation of special methods to individual types of character and circumstances, with an infinite patience, courage, good humor, and tact that is willing to spend itself unstintedly and to leave results to the Spirit of God.

Study of the Field.

This is possible only with an intimate knowledge of all the conditions to be met. By the same careful survey as in the Extension Department, the Executive Committee must for this division of the King's army, study the field and the forces, plan the scale of its operations, commission officers for sub-divisions, and measure the strength and loyalty of the rank and file. The prevailing sentiment regarding missions in the church and in the community, the basis of interest and intelligence that can be relied upon for support, the

HOW PROTESTANT WOMEN OF THE UNITED STATES AND CANADA MEET THE OPPORTUNITY FOR WORLD EVANGELIZATION



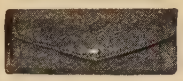
12,000,000 Women Church Members

2,000,000 Women Contributing to Foreign Missions

$4,000,000

Present Annual Contribution

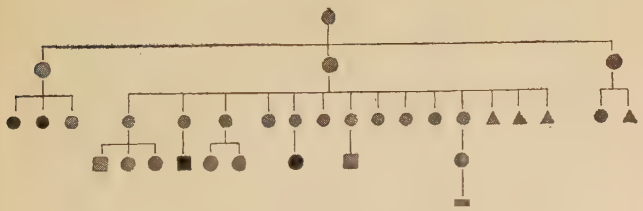
$20,000,000



Present Annual Requirement for Woman's Work

THE GENEALOGY OF A MISSION STUDY CLASS

FIVE GENERATIONS IN ONE YEAR



EXPLANATION OF SIGNS

- Mission Study Classes
- Junior Mission Study Classes
- Lecture Courses on Missions
- New Women's Societies Organized
- New Junior Societies Organized
- Missionary Reading Circle

successes and failures of past years must all be weighed in their influence on present plans. The women of the congregation must be studied with the record cards of the society, and, with the helpful personal experience of the Extension Department, they must be grouped in certain definite classes, according to their characteristics, sentiments and knowledge of missions. They should be classed also as to their ability and influence if enlisted to active service, and the specific methods which will be most likely to win them. Often unlooked-for support may be discovered and utilized in the way of personal interest in special missionaries, fields or lines of effort, while prejudices may be overcome by individual treatment and converted into championship. The preliminary work of the department is not complete until a plan has been outlined, both extensive and intensive enough to bring to bear upon every woman within the influence of the church and congregation, and upon the young people and children in so far as the woman's society is responsible for them, the strongest possible form of missionary education. The policy of the society for the year must be considered, the number and character of meetings it has planned to hold, the number and enrollment of mission study classes, and reading circles and its definite purpose along all educational lines. A complete program must then be planned that will embrace and actually accomplish the entire policy, and also the part the

missionary society should bear in the plans of the church Missionary Committee.

Plan of Education.

The complete plan of education of the woman's society must provide for the women who are willing to be real students of missions, the women who will undertake a moderate amount of study, and the women who will not study at all, to whom the information must be given in some other way that they will accept. It may include (1) The Program Meeting; (2) The Mission Study Class; (3) The Reading Circle; (4) The Home Department.

The Program Meeting.

1. *The Program Meeting.* The regular meeting of the society, usually held monthly, is its greatest opportunity, because most inclusive. It represents a democracy where all of the women of the church meet on the same footing, for there is no grade of interest or intelligence that may not be reached within the range of a year's meetings, if properly planned. It can and should outrank every other gathering of the month in its territory, in spiritual and intellectual stimulus and in real enjoyment. Every missionary meeting held has either a positive or a negative value—it does either good or harm as it adds to the cumulative influence for or against the cause of missions in moulding opinion and determining action. An opportunity of great moment may be trifled away in a commonplace or dull program, or it may be made a spiritual and educational force of increasing power in the community. When we realize

that it usually forms the only means the missionary society has of reaching the majority of the women of the church with any kind of missionary instruction and winning them for something deeper and more lasting, that at best it represents but twelve and in many societies but ten distinct opportunities in a year, it seems a responsibility too great to be lightly assumed or discharged. The members of the program committee should either be convinced of this fact in the beginning or be capable of such conviction after study of the duties and outlook of their office. **Six months before their time of active service is to begin is none too early for the appointment of this committee, its tenure thus covering a year and a half, including the time of study and preparation.**

The Program Committee: Its Organization.

(1) *Organization of Program Committee.* After it has organized, chosen its officers and effected a division of responsibility that overlooks no detail, the committee's first effort may well be the acquiring by prayer and counsel together of a common perspective, sympathy and loyalty. Its activities may thus begin:—

Study of Background.

(2) *A Study of the Background.* This must include (*a*) a survey of the field and of the women of the church with a view to meeting specific needs through the programs and of enlisting help in carrying them out; (*b*) a study of methods successfully used throughout the denomination and by other societies in the same town with environment similar to their own; (*c*) a study of the

present year's programs, prepared to avoid mistakes and build on successes, thus projecting the force of one's year's effort into the next. As the committee thus studies, its own plan and purpose will be shaped and clarified and its aims evolved so that before their tenure of office opens, its members will know definitely what they hope to accomplish and how.

Selection of Aims.

(3) *Selection of Aims.* (*a*) General Aim. The committee will do well to select a major aim for a year, or a portion of it, and without undue sameness in the meetings or by any means confining itself to one line of effort, to let every program contribute in some way to this end. For instance a society may decide to build up and develop its own membership, either individually or along specific lines. While the spiritual atmosphere should pervade every missionary meeting, it may one year throw its whole emphasis to the spiritual interpretation of every subject considered; another year to a broad and intellectual treatment that will train its members to think for themselves regarding matters of missionary policy; another to an appeal that will incite to more generous giving. Another year it may give its largest efforts to a presentation that will influence the women outside its ranks who are indifferent and antagonistic. A miscellaneous line of topics is not necessary to such a scheme as this, for any chapter in any text-book, if properly developed and interpreted, offers a wide enough range of treat-

ment to appeal to all the elements found in any local society. **If we try to reach them all in one meeting, the shot is likely to scatter** so that no one will be hit.

(*b*) Aims for each meeting. After a committee has decided upon its aims for the year, it may select the aims for each program, building them up into the larger aim. To this it must strictly adhere—that each meeting shall **focus on one vital point** to which every detail of it shall make a positive contribution, and that constant thought and prayer shall be given to the adjustment of material with this end in view.

Selection of Subjects, Material and Treatment.

(4) *Selection of subjects, material and manner of treatment.* In the selection of subjects for the meetings, the world is at our feet and the only embarrassment is what and where to choose. The limited number of our meetings, however, debars us from purely cultural, entertaining, or amusing subjects, even though they arouse deep interest and have sufficient indirect bearing on missions to gain an entrance. Neither can we afford to spend time on unimportant phases of large subjects, unless by furnishing background and detail they give a clearer understanding of a whole. The literature of missions abounds in suggestions as do the daily press and current history. Every Mission Board provides its own list each year while magazines and leaflets supplement them. The choice of subjects presents fewer difficulties than fitting the material and mode of presentation to the aim or

real object of the meeting. It is presupposed that for at least six months of the year the study will deal with the current text-book. Even where the text-book is taken up in mission study classes, the regular meetings should follow the same lines that the interest of the society may be concentrated and intensive. The wider knowledge of the members of the study classes will be available for informal discussions, or for emergencies in the regular meetings, and there will be a stronger incentive to every member of the society to own and read the text-book. It has become a common and necessary feature of the preparation of the program committee for them to form a preliminary study class with the prospective leaders for the six meetings, where they thoroughly discuss together and master the contents of the text-book. They must analyze each chapter and fit it to their aim, omitting or inserting details where necessary. They must decide on the special manner of treatment for each meeting; they must choose topics for talks or papers, outlining carefully the points they wish emphasized, giving time limit and designating the reference books where help may be found. The Protestant Episcopal Board publishes an admirable blank for such use, similar to the one introduced by Dr. T. H. P. Sailer, Secretary of the Presbyterian Department of Missionary Education.

Selection of Topics.

(5) *Selection of Topics.* The committee must select vital topics for investigation and discussion.

As to impression: (*a*) They should kindle interest and definitely attract. (*b*) They should establish a point of contact with average normal life and experience. (*c*) They should lead out from the known to the unknown, stimulating the imagination and widening the viewpoint. (*d*) They should help to establish missions as an organic interest in the life of every Christian, inciting constantly to fresh prayer, gifts and service. As to content: (*e*) They should be restricted for intensive impression, but never narrow, broad but not shallow or vague. The whole program must keep the world-view and the sweep of world movements. (*f*) They must be limited in quantity to avoid the common fault of overloading and consequent confusion of impression. (*g*) They should be planned to interest and help certain types actually existent in the church. An argumentative program designed to convince unbelievers should not be presented to a group of women already actively enlisted, nor outsiders invited to a meeting planned for the instruction of members and so full of technical references as to be unintelligible. (*h*) The topics should have a consistent unity, and should all lead up to the selected aim which should be embodied in some way in the closing and permanent impression. (*i*) Telling captions should be selected which, while they hold out no promise they cannot make good, stimulate and attract. Many a meeting has been lost or won by the titles under which it was announced.

Selection of Those Who are to Take Part.

(6) *Selection of those who are to take part.* Here may be utilized the intimate acquaintance with the constituency that has grown out of the field study of the committee. A list will be on hand of the peculiar variety of talent each woman is fitted to contribute. Other things being equal, the most successful meeting is that in which the largest number takes part, so that by systematic planning in the course of the year, the majority of the women of the congregation may be drafted for some form of service. Much may be dared in using those whose contribution will be of real value, insisting always on the one point that all who take part do so with sympathy and loyalty to the purpose of the meeting and without hurried or careless preparation.

Securing an Audience.

(7) *Securing an Audience.* A dignified and adequate form of publicity is due the importance of the subject and the carefully laid plans of the committee, neither of which avail if the audience be lacking. (*a*) The announcements from the pulpit and in the church bulletin should be as carefully worded to challenge interest as the topics. "The Woman's Missionary Society will meet in the chapel on Thursday at three p. m., all ladies invited," is not sufficient. (*b*) Bulletin Boards could be more widely used; simple and charming posters may be prepared using illustrations from both secular and religious magazines. One woman's magazine describes such a poster each month. (*c*) The printed year book fails to repay

the outlay only where the outline is so meager that it is a mere announcement and holds no promise for the uninterested. Some Boards furnish pretty skeleton programs to be filled in with pen. Artistic home-made programs may be compassed with typewriter and a little handwork and have a unique charm. (*d*) With the attractive foreign picture post card, the ubiquitous telephone and the watchfulness of the district leaders no one need be overlooked in the more general invitation. (*e*) While by far the most effective method is the personal word, cordially spoken in an unofficial capacity, not with the dogged loyalty that is pathetic, or the wistful, questioning eagerness that is in itself an apology, both of which should be unnecessary in these days when "missions" has really come into its own. Our premise must be that those who do not share our interest are decidedly the losers, but the meeting must, without question, make good our assumption. The woman who goes because she wants to go and who feels repaid is the one who goes again, so that it is the meeting itself that ultimately holds her.

Presenting the Program.

(8) *Presenting the Program.* A missionary program has absolutely no excuse for dullness. It has no reason for being a counterpart of any other ever held. Its purpose is to give information, but always plus inspiration. And inspiration will come only from what the audience retains as a permanent possession. It should be presented so that it not only can be, but must be remembered

It must be concrete, dramatic, vivid, appealing. It may be presented in the form of (*a*) talks, clear, concise, full of life and vigor, rigidly observing the limits of both subject and time; papers only where they can be given with the same vivacity and if they will better promote concentration; (*b*) conversations, round tables, informal discussions, carefully arranged beforehand to insure verve and completeness, but never so obviously as to preclude questions or spontaneous additions; (*c*) debates on subjects really debatable, and where care is taken that no impression is left unfavorable to missions; (*d*) dramatic programs, impersonations or character sketches are capable of an infinite variety of adaptation, can be successfully given with few accessories, and yield results out of all proportion to the expenditure of brains, time and money. They must, however, be carefully worked out and rehearsed beforehand to insure success. While details may be improvised to secure lifelikeness, they must be accurate and truthful in the main facts and impression. They must be given with dignity and never simply as an entertainment, but to visualize the life, customs, and need of other lands or with an aim equally definite and practical. They may be monologues, brief dialogues, or longer dramas. Nearly all Boards publish a variety. Every program committee should own a complete file of "How to Use," which contains a wealth of material and suggestions that with a little ingenuity can be adapted to any program.

(9) *The Meeting in Detail.* The whole secret of success is infinite attention to detail, no contingency unforeseen, no responsibility unassumed, thus securing what one has named as essentials; "promptness, certainty, clearness and dispatch without haste." The devotional service, a vital—*the* vital—part of the meeting, not only linking God's message through His Word to His message through His world but carrying throughout the meeting the spirit of prayer, both spoken and voiceless; the music deepening its effect; the business session brief and pertinent; a missionary atmosphere secured by maps and charts, which are essential to impress through the eye what is taught through the ear, by mottoes that emphasize the keynote by furnishing a key thought, by pictures and curios, sparingly used and graphically presented so that they make vivid rather than divert from the main impression; the social element, flowers and cheerful setting inducing warmth and fellowship, and the meeting closing with the unfailing promptness with which it began. It should be so carefully planned that, naturally and without forcing, it will round out to the climax where the leader may briefly translate the whole aim of the meeting into terms of life values and send the audience home with the clear-cut, distinct message the committee had in mind in arranging it. **The Meeting in Detail.**

(10) *Conserving the Results.* Immediately, while every detail is fresh in memory, the program committee should analyze the meeting together, **Conserving the Results.**

studying carefully its good and bad points. Was its aim realized? If not, why? Were its successes or failures the outcome of their plans? How can the former be utilized and the latter retrieved? How may any specific interest be conserved in new members for study classes, subscribers for magazines, readers of missionary books, contributors to the society's budget? The committee should be brave enough to invite kindly and competent criticism from outside their ranks. It would be helpful to make a brief card record of the meeting, attendance, program, possible improvements. Every program committee should frankly face the question whether tangible results are following its efforts. No matter how circumscribed its environment, no matter what its discouragements in the way of apathy or hostility, if it is not gradually widening its circle of influence, if its constituency is not growing spiritually and intellectually, if its work is not bearing fruit in more prayer, larger gifts and practical service, the fault is ultimately its own, and it should enlarge or improve its methods.

The Program, a Menu.

A missionary meeting is not an end in itself but a means to an end, and that end is real growth in its constituency. The meeting must furnish the elements necessary for growth. The preparation of a program is like the housewife's duty of preparing a meal for her family. The same familiar ingredients must enter into it over and over again, but in new combinations and with new sauces and flavors. A recent writer on dietetics sums up the

housewife's problem as fourfold: "(1) To give the three great food principles their right proportion. (2) To provide them in the cheapest and easiest form, without impairing their quality. (3) To serve them in well-cooked, attractive and palatable dishes. (4) To avoid waste by utilizing every scrap of material to the uttermost." No housekeeper can portion out her food daily exactly into its three great constituents, but with even an elementary knowledge of food values she tries to balance them so as to keep the proportion fairly even. She learns that we must have food for two purposes: We need the proteins for growth, to repair waste and build new tissue and we need other materials to furnish the warmth which is life itself, energy or the will and power to do, and relishes which add zest and aid digestion of the basic elements.

A Study of Food Values.

Need we press the analogy? The missionary housewife learns that in serving her family she supplies protein through information, life and energy, or power to will and to do, through inspiration, with music, social features and attractive setting as relishes. She learns that if her family are to do their share of the world's work, they must have regular well-balanced and nutritive meals and that indigestion and loss of appetite for missions often come from neglect of the commonest laws of dietetics.

Missionary Food Values.

To the intelligent housekeeper, prepared menus and diet lists are useful only as they sug-

Composing a Menu.

gest general principles that may be modified to meet individual conditions in her family. One of our journals of household economics recently adopted the custom of giving, instead of a list of prepared meals for the month, such a statement of general principles, and for each day a list of certain dishes with the food elements that compose them, allowing the housekeeper to select and arrange her own combinations. She thus becomes a chemist, a creator, with destinies of life and health and happiness in her hands, and her achievement is of a higher order than if she had simply followed an arbitrary menu prepared by another.

Composing a Program.

Such an effort has been made in this study of the elements of a program and to such a point must the skilled program maker come. Others may suggest outlines and estimate varying food values, but she only can prepare a menu having the life-giving elements her own family and conditions demand.

An Autograph Cookbook.

Yet, while the housewife may learn by study and experience how best to meet the needs of her own family in everyday life, for more formal luncheon or dinners she welcomes a book of menus for special occasions prepared by those whose outlook is wider than her own. For such contingencies in the experience of the program maker, the programs quoted at the close of this chapter provide. The housekeeper will attempt with confidence a recipe signed by a friend whose

skill she knows. The missionary housekeeper will find the value of these programs enhanced by the fact that they are prepared by specialists whose skill in the subjects with which they deal is assured.

The Program Meeting Insufficient.

While recognizing and emphasizing the importance of the program meeting in the economy of the Woman's Missionary Society, the leaders in the missionary enterprise are now agreed that no local society can adequately enlist and train its membership for their part in world-evangelization through one meeting a month, no matter how instructive and attractive it may be made. The regular meeting, as an already established feature in every auxiliary, is its most extensive, but should not be its most intensive, effort. Its advantages are: (1) It is possible thus to reach every woman in the society's circle of influence with missionary information. (2) It may present the entire mission field and the entire scope of the missionary enterprise. (3) It offers a wide variety of treatment and attractive presentation. (4) It affords opportunity for study to those who will take part and informal instruction to those who will not. (5) It awakens interest and forms a source of supply for mission study classes. (6) It unites and co-ordinates the mission study classes and all other educational activities of the society. Its disadvantages are (1) lack of continuity and cumulative impression due to length of time between meetings and change of leaders.

(2) Lack of thoroughness because of fluctuating audience and the fact that it is impossible to enforce general study and preparation. (3) Lack of assimilation because free discussion is impossible by reason of size and formality. All of these disadvantages are overcome by the mission study class.

The Mission Study Class.

2. *The Mission Study Class.* When we speak of mission study, there is a prevailing indefiniteness as to what the term implies. To the general Boards and to many of the Women's Boards, it means only one thing and that, the group class. Some auxiliaries call the use of the text-book in program meetings a mission study class and so report it, so that it is difficult to gather accurate statistics. As a cross between these and partaking of the characteristics of both, have been evolved the lecture class and the large study class,—a development in missionary education peculiar to women's organizations. All forms have a distinct and important work to do, but they should be clearly differentiated and a generally accepted classification made that would be understood by all.

The Lecture Class.

(1) The lecture class presents a text-book at from six to eight consecutive weekly gatherings, sometimes by one speaker, usually by a different speaker for each meeting. Its advantages are frequency of sessions, partial stability of audience, concentration and previous preparation, as the members of the class are regularly enrolled

with a definite purpose and provided with the text-book and with outlines for taking notes. The subjects are treated by specialists who bring the viewpoint of the cultured scholar and a wealth of material not usually accessible. There is large gain in compactness and completeness of presentation. This method is of value especially with two classes: women who will not attend the regular missionary meetings, and students of missions who welcome the opportunity for intellectual treatment and advanced study. Another variation of the lecture class is the extension lecture where the book is presented by one speaker on six successive days. There is still greater gain here in intensive effect from close proximity of sessions and one speaker's complete mastery and condensed development of the entire subject, but a loss in the shorter interval between sessions for reflection and study.

The Large Study Class.

(2) The large study class, enrolling often several hundred members, is, in reality, a variation of the program meeting, with these advantages: it meets weekly, instead of monthy; it is in charge of one leader; it requires enrollment and purchase of the book, regular and prompt attendance, careful study, participation when called upon. Assignments for study and collateral reading are made at each meeting, both to the class and to individuals. It affords a moderate opportunity for self-expression and for questions and discussion, usually not possible in the

lecture class. There is a class atmosphere not attainable in an open meeting and a psychological development of interest that the leader may often mould and direct into channels of larger usefulness. Both the lecture class and the large study class offer a field for development with the normal mission study class, as training schools for study and research in advance of that ordinarily demanded in the local auxiliary. They will be further considered as practical interdenominational work.

The Group.

(3) The small group class is the mission study class *per se* as the term is generally accepted. It is the only method of mission study that overcomes all of the disadvantages of the program meeting. Of the advantages named for other methods, it combines consecutive weekly sessions with a minimum length of one hour, regular enrollment, one leader. It intensifies the requirements for prompt and regular attendance, concentration upon one aim, definite and careful preparation by every member of the class. It adds the advantages of a small membership, from six to fifteen, grouped as to age, training, association, degree of missionary intelligence and earnestness; a feeling of responsibility in attendance and preparation not found in a large class, a specific and discriminating lesson assignment adapted to individual needs; opportunity for full and free self-expression and for discussion of carefully selected problems based on the

material assigned; active participation in special assignments and collateral reading by every member; an emphasis on Bible study and prayer as essential accompaniments of the study of missions; a training for beginners in public prayer possible in a small and sympathetic group; while no other method furnishes the leader so great an opportunity for the direct and continued personal contact by which information may be translated into enriched spiritual experience and concrete action.

What the Mission Study Class Does.

A volume of testimony bears witness to the unique power of the mission study class to overcome misconceptions and objections to missions and replace them with definite knowledge and established convictions; to increase and vitalize prayer and Bible study; to incite to permanent habits of study and thinking along missionary lines; to develop powers for service; to stimulate to sacrificial living—in short, to build Christian character in its highest sense and thus help to bring God's kingdom in all the world.

Concrete Proof Abundant.

In hundreds of churches this very thing has happened. And since it is generally conceded that the imperative needs of the home Church, upon which depends also the solution of our gravest problems abroad, are this deepening of the spiritual life and the development of a trained leadership, since the mission study class is the most effective means yet found to attain these ends, it must have a large part in the program of

education of any church or society that attempts to energize its latent forces and direct them into channels of practical service for Christ and His world.

The Mission Study Class in the Woman's Society.

The mission study class is a possibility in every church. Many churches should have more than one. In each church there should be an annual campaign, embracing men's and women's organizations, young people's societies, children's bands and Sunday Schools. The woman's society must be ready to take its part in such a campaign conducted by the church Missionary Committee, and to take the initiative if necessary or to conduct classes within its own ranks. There is unquestioned need for the mission study class in the development of the woman's society. We need the tonic of real study to overcome apathy and indifference, and furnish a great objective for purposeless lives; we need the hand-to-hand conflict with actual conditions and problems, to guard against a conception of missions, remote, superficial, or sentimental, to inspire to prayer and a true conception of the stewardship of life and money; and we greatly need to multiply and train leaders for our work everywhere.

Helps for Mission Study Classes.

Many of the Mission Boards have recognized the importance of the mission study class by establishing Educational Departments or appointing mission study secretaries. The literature available is complete and explicit. The uniform

"Mission Study Class Manual" by Mr. B. C. Milliken, to be secured from all Boards, contains full directions for planning, organizing and conducting the class. "The Mission Study Class Leader" (Dr. T. H. P. Sailer), "Mission Study Class Method" (Miss Dorothea Day) and "The Organization of Mission Study" (Mr. J. L. Murray) are especially valuable. The first two may be obtained from Mission Boards or the Missionary Education Movement, the last two from the Student Volunteer Movement, which also publishes a number of helpful leaflets on the benefits and rewards of mission study. All Boards publish briefer instructions, enrollment cards and leaflets for general distribution.

Some Typical Classes.

One foreign mission study class for every fifty members of the woman's society is a fair and possible average. One church reports ten classes, another twelve. Of the latter the record says, "Twice during the weeks of study they all come together to compare notes and results. At the close of the time, the best and most vitalizing part of the work that has been done is selected by a committee of one each from the various classes, and a program is presented at a prayer meeting or Sunday evening service; thereby attracting others to join the next class, and also furnishing information to the whole church membership." The woman's society in another church is now in its eighth year of mission study. Its record is: for three years, one class

each year, composed of the program committee and the leaders of the regular meetings where the text-book was to be used, the fourth year ten classes for women and two for young women, fifth year five for women, three for young women, and for the last three years eight each year for women, six for young women. The work is now thoroughly systematized. The city is divided into four districts. The last week in September a missionary thimble party is held in each district, the invitations going in the name of the hostess to all the women of the church and outsiders whose interest is enlisted. At the close of a social afternoon, announcement is made of the opening of the mission study classes the next week and enrollment cards are passed. There is a short talk on the benefits of mission study and attractive leaflets for those to whom it is new. No effort is made to minimize the work involved, but its rewards are emphasized. Little explanation or advocacy is required. Women now take the class into account in making plans for the fall, reserve the time for it without question and would not willingly forego it. The sessions are held morning, afternoon or evening as best suits the members for six weeks in the fall following the thimble party. This society being organized for both home and foreign missions, the home mission study classes begin work the first week in February.

Such testimonials might be multiplied many times. Again and again it has been demonstrated

that in the most doubtful auxiliaries it is possible to organize a class, to find a leader, to persuade women to study. But it must be planned and carried out with the same patience and system that spell success in other lines of work.

3. *The Reading Circle.* The most careful and persistent canvass for the mission study classes will probably leave a number of women unable or unwilling to join, for whom provision must be made. They may at once be grouped in each district in neighborhood reading circles, where they will meet once a week with their sewing, to read aloud and discuss informally the text-book and collateral reference books, led perhaps, by some member of the study class, who can share its helpfulness with them, and thus intensify her own impression by practical expression. If skillfully conducted, these circles may be made strong recruiting ground for the study classes. Often the gathering may be continued throughout the winter, books of general interest following the text-book. Women still unreached must be persuaded to read the text-book at home. The aim of the policy that every woman in the church shall own and either read or study the current text-book, is possible in every society by a thorough canvass through the district leaders. The Northern Baptist Forward Movement has been remarkably successful with this triplex plan of a simultaneous use of a text-book in mission study class, reading circle and program meeting.

The Reading Circle.

General Missionary Reading.

The intensive consideration of one subject should, if rightly directed, not narrow, but deepen interest in the whole range of missions, and the woman who is a member of the Christian Church should come to feel that it is both her right and her necessity to know of the progress of that Church throughout the world. Every woman should, in the course of a year, read at least three missionary books in addition to the text-book. One history or description, one biography, one fiction, is moderate, and the librarian can afford to have no lower aim. The only way of realizing it is by careful canvass in the mission study classes, the reading circles and throughout the districts, a printed enrollment card being of great assistance. Several Boards conduct reading courses where a certificate is given for completing a two, three or four years' prescribed list. But any librarian can easily classify her own library along similar lines.

The Home Department.

4. *The Home Department.* A society thoroughly organized and actively at work has less need each year of a Home Department which, as the name implies, provides for women who cannot or will not attend the regular meetings, and the latter class must be constantly decreased.

Called by varying names in different denominations, it is in all modeled upon the lines of the Home Department of the Sunday School. Its appeal is to invalids, country members, business women, mothers of little children and all non-attendants, who will agree to spend a definite time

each week in missionary reading and prayer. Regular visitors, at stated intervals, leave literature, mite boxes or envelopes for contributions, which are always voluntary, and take subscriptions for magazines. The Presbyterian Board of the Northwest issues regularly a most attractive packet of leaflets for this purpose. The Lutheran Board (General Synod) prepares a booklet of weekly readings. The members of the Department are members of the society, the Canadian Methodist Board distinguishing them as "Associate Helpers." It has been found that, far from duplicating the Home Department of the Sabbath School, it is most successful in conjunction with it. Its members, having already a weekly lesson, willingly add the missionary reading, and are often moved to deeper faith by the dual message. The field of the Home Department is among those strictly debarred from active service. Used with the uninterested, it should be made a stepping stone to active service, not a substitute for it. Its members must tactfully be made to feel that obstacles which do not prevent them from attending club meetings and social functions are not insuperable barriers to the missionary meetings. Thus developed, the Home Department is an additional method, and by some has been found a powerful one, of bringing brightness into clouded lives and a new meaning into empty and purposeless ones.

A local society may, in the course of the year, touch every woman for whom it is responsible

by the program of education indicated. But its realization depends upon a host of accessory agencies. A few of the most essential are named below.

Board Reports.

1. Annual Reports of Mission Boards. The Annual Reports, both of the general Board of its denomination and of its Woman's Board, are to many a local society a vein of wealth practically untapped. There are doubtless thousands of women, active auxiliary workers for years, who have never seen a copy of the Annual Report of the Woman's Board of whose achievement their own labor is an organic part. Hidden away in its pages, accessible often to a few hundred experts alone, is a story that might be made a challenge to service and sacrifice with thousands. If we could give the women the significant facts crowding upon one another here, scores might be found supporting their own missionaries on the field where we now have one. How shall it be done? Perhaps the Northern Baptist and the Southern Methodist Boards have been most successful in securing general use of the Report. The latter says, "The Annual Report of the Woman's Missionary Council is really the textbook of the work of our women. Its use is urged in connection with auxiliary meetings, programs are published which require its careful study and its general use is featured in every possible way." Their leaflet, "A Quiz on the Annual Council Meeting," for general distribution is sufficiently interest-provoking to invite to further

study of the Report. The Report of the combined Eastern and Western Baptist Boards is a revelation of the possibilities of good paper and type, clear and pregnant statement, succinct summaries, simple but accurate maps and charts and a wealth of illustrations, and its widespread use has abundantly justified the expenditure.

One Board puts its Annual Report in the list of required work for each year of its Reading Course, indicating the portions that are obligatory. A number of Boards publish the Annual Report as a regular issue of their magazines. One auxiliary numbers among its Standing Committees one for the sale of Branch and General Executive Reports, thus setting the ideal that every member should have her own copy. That every officer be provided should be held a necessity, with a number on file for constant reference in the library. As soon as possible after its receipt the Executive Committee should spend at least one meeting studying the Report together, each officer being prepared to see that important items bearing on her own department are not overlooked. The Report is the Board's official and historical statement to its stockholders, and sound business judgment, no less than loyalty, demands that it be intelligently received.

Programs Based on Board Reports.

At least one program meeting each year should also be devoted wholly to the Board's work, preferably to a graphic portrayal of its annual meeting. Both program meeting and study

classes might well devote six consecutive sessions to a foundation study of its organization, methods and achievement. They might be thus outlined: (1) The responsibility of the denomination and of the Woman's Board. (2) The organization, methods and general policy of the Board. (3) (*a*) Its entire work abroad, (*b*) Its relation to the home base. (4) Its educational, medical, evangelistic or literary work in detail. (5) A dramatic program—a meeting of the Board or an examination of candidates for the foreign field. The Presbyterian Board of Foreign Missions publishes a pamphlet with full directions for six dramatic programs based on "The Why and How of Foreign Missions" (Dr. A. J. Brown) that could easily be adapted to any Board. (6) A prayer meeting for the work of the Board. Three meetings might be spent in an intensive study of one hospital or school, learning through reports, letters, photographs, maps and floor plans of the buildings to know its staff or faculty, their daily life, the boundaries of their field and opportunity. Or to impress denominational responsibility, a number of meetings might be given to a survey of one field, wholly or in large part committed to the denomination. Close each meeting with a questionnaire on the Annual Report similar to the "Mystery Box" of the "Woman's Missionary Friend." Use photographs of people and places where they will emphasize the human element, not

scatter interest. Maps and charts, enlarged from the Report if not otherwise obtainable, are essential to visualize impressions. "How to Use China's New Day," "The Missionary Movement" (Prof. Amos R. Wells) and "Missionary Methods for Missionary Committees" (David Park) contain valuable suggestions for making maps and charts. Narrow each meeting down to a definite point of contact with the local auxiliary and the vital need of its co-operation in its Board's entire enterprise.

Missionary Magazines.

2. Missionary Magazines. The magazine published by the Woman's Board is a monthly supplement to the Annual Report, popularized for a wider audience. Its strongest appeal is to those upon whom rests the support of the work it describes. The magazine becomes more necessary to them, as this work and their own part in it grow more familiar, so that the magazine and the Report should be made to reinforce each other constantly in the regular meeting and in home reading and study. At every meeting there should be a crisp, vivid recital of current events by one or more women,—not so full as to make individual reading unnecessary, but one that will impel members to go home and read for themselves. By card index of the new methods reported, classified for various officers, the magazine should be made indispensable to them. The Executive Committee should plan each year for a subscription increase as definitely as they do

for an enlargement in membership and gifts. By a systematic, concerted action, every woman in the church should be given an opportunity annually to subscribe, the canvass being preceded by a magazine meeting, varying in form from year to year. These are only hints of the many ways in which the magazine may be linked with the life of the auxiliary. The inimitable "Mystery Box" of the "Woman's Missionary Friend" baffles description. Its alluring questions have sent curious women the country over to the pages of the magazine for their solution. They have largely increased the subscription list, and, used as spelling matches, problems or games, have brightened countless meetings. The magazines published by the general Boards showing the varied activities of the Church and the interdenominational journals for wider outlook are alike indispensable to any woman who would be a real student of world-wide missions.

Leaflets.

3. Leaflets. The publications of the Mission Boards react upon one another. A generous use of reports and magazines will create a demand for the leaflets which amplify and complete their story. Perhaps no agency at our command is less in need of organization and development by the Boards, and more in need of it by the local society. Admirably written, illustrated and printed, covering almost every subject and meeting almost every demand, the leaflet and pamphlet literature should be constantly and generously circulated, definite

provision for organizing and financing the campaign being made by the Executive Committee. A study of the leaflets and methods of use should be made by the Educational Department, and a system prepared which will bring the largest tangible results in its own society. There should be a leaflet section in the regular library, catalogued for reference. The leaflets should be freely used for general distribution, for individual need, revealed by the study of the women of the church and circulated in pamphlet libraries. The Christian Woman's Board of Missions publishes an admirable record sheet for such use. Nothing excels in practical and attractive qualities the "Mary Hill Literature Boxes," which have been used by thousands, and are now catalogued and distributed, like books by city public libraries.

The Library.

4. The Library. It is useless to attempt to carry out any definite program of education without moderate library facilities, but a committee that really feels the need will find the remedy, and by persistent effort will help to secure, where it does not already exist, the permanent library which should be in every church, supported by and appealing to all ages and classes. Those who seek suggestions as to methods for attaining and utilizing it will find abundant help in "Holding the Ropes" (Miss Belle M. Brain), "The Missionary Manual" (Prof. Amos R. Wells) and "Missionary Methods for Missionary Committees" (David Park), together with the valuable annotated bibli-

ography published in Volume VI of the "Edinburgh Conference Report."

Vital Contact.

Vital contact with the field through letters and visits from missionaries, representation in annual meetings of state and district societies and of the Board and in interdenominational institutes and summer schools, visits from field secretaries, the concrete teaching of missionary expositions and pageants are all educative forces where personality, accurate knowledge and technical training are large factors, and an alert committee will be constantly on the watch for every indirect influence that may be turned into channels of helpfulness. The work of the department is to educate, not simply to inform. It must prepare its own program of education and find its own plans and agencies for realizing it; but whatever its form, it should aim to provide that every woman who has slightest contact with the church shall be given an opportunity to hear, to read, to study under such conditions and by such methods that she will grow month by month and year by year in spiritual conquest and in trained efficiency. It is outside the province of this study of methods for the woman's society to discuss the work of women on the church Missionary Committee, in the Sunday School and among young people. But it is within its province to train leaders for every avenue of service where they may help to hasten the world-conquest of Christ and its ultimate aim must be no less than this.

QUESTIONS

What proportion of the women of your church now receive any form of missionary information through your woman's society? What proportion any real education?

Draw up a program of education for your society that would meet its need and its responsibility. Make a statement of the work it is now doing and compare them.

Make a study of your program meetings for the past year as to their practical value in meeting the needs of your own society.

What does your society most need through its program the coming year? Select a major aim for the year and minor aims for each meeting.

Make a list of topics which might be used together for a meeting under each aim. Express the same idea in a telling way which captures the interest, and in a colorless or uninteresting way.

Make a list of the advertising methods you would use if you were chairman of your program committee.

Are you providing an adequate number of mission study classes for the number of women in your society? If not, are you offering them the same training along any other lines?

Are you providing either Reading Circles and the Home Department or the same advantages by other methods?

Study the possibilities of the use of the educational agencies provided by your Boards—reports, magazines, leaflets, in comparison with the use now being made of them by your society.

What use do you make of missionary letters? Do you get the full benefit from visits of missionaries and Board Secretaries? From representation in conventions and conferences?

How many missionary books have you read the past year? How does the amount compare with your reading along other lines?

Are the members of your society carrying their full share of the general missionary activities of the church? Are you?

Are you growing each year in knowledge, and in prayer, gifts, and service for missions?

BIBLE LESSON

St. Paul's Emphasis on Education: Ephesians iv. 11-16, II. Timothy ii. 2, Titus i. 9.

REFERENCE BOOKS AND PAMPHLETS

1. The Missionary Meeting.
   - "Fuel for Missionary Fires," Brain (United Society of Christian Endeavor).
   - "The Missionary Manual," Wells (United Society of Christian Endeavor).
   - "Missionary Methods for Missionary Committees," Park (Revell).
   - "Mission Meetings," Murray (Student Volunteer Movement). (Pamphlet.)
2. The Mission Study Class.
   - "Edinburgh Conference Report," Vol. VI, Chapter V (Revell).
   - "The Mission Study Class Leader," Sailer (all Mission Boards).
   - "Report of First International Mission Study Conference" (Missionary Education Movement).

PAMPHLETS

- "Mission Study Class Manual," Milliken (all Mission Boards).

"Mission Study Class Method," Day (Student Volunteer Movement).

"The Organization of Mission Study," Murray (Student Volunteer Movement).

"What is Involved in Mission Study," Barton (Student Volunteer Movement).

3. Missionary Magazines, Libraries, Pamphlet Literature, Board Reports, Visits from Secretaries and Missionaries, Conventions, Expositions.

"Edinburgh Conference Report," Vol. VI, Chapters II, III, IV, VIII, XIV (Revell).

PROGRAM SUGGESTIONS

PROGRAMS FOR SPECIAL OCCASIONS

A series of suggestive program outlines prepared by specialists in the subjects with which they deal.

I

REACHING OUR SHARE OF THE WORLD

Prepared by Mr. J. Campbell White, General Secretary, Laymen's Missionary Movement.

First Address

Our Denomination's Share of the Field in America.

1. What proportion of the Protestant Church membership of the United States are members of our denomination? (Illustrate with charts.)
2. What would be our denomination's fair proportionate share of the unreached people in America?
3. Are there reasons why our denomination should undertake to do more than its *proportionate* share of the work yet undone at home? If so, what?

Second Address

Our Denomination's Share of the Non-Christian World.

About six hundred millions of non-Christian people live in districts occupied by American missionaries.

1. What would be our denomination's proportionate share of this vast multitude?
2. Are there considerations which should lead our denomination to try to reach more than its mere *proportionate* share of these people?

3. What agencies have we at work cultivating our field abroad, and how do these compare with similar agencies at work in our share of the field at home?
4. How many church members have we in our denomination at home for every missionary we have sent abroad? Is this a fair or reasonable proportion?
5. How many cents per member per week does our denomination give to reach our share of the field at home? Abroad?
6. How does this compare with the amount we spend on personal adornment, on amusements, on travel, on Christmas presents, etc.
7. Is the amount we give a worthy expression of a genuine desire to see the Kingdom of Christ extended throughout the world?
8. What would probably be an adequate occupation of our share of the world?

Third Address

The Divine Prescription for Getting the Fields Occupied.—Luke x. 2.

1. How many ministers or missionaries have been produced from our congregation in recent years?
2. Is this number large or small, in view of the amount of prayer that has been offered to this end?
3. Is it consistent to pray for more workers and not be willing to have our own loved ones go wherever God may call them?
4. Shall we begin to pray more faithfully and frequently that God may help us to influence young men and women to devote their lives to Christian and missionary service?
5. Shall we also decide to pray habitually for at least one missionary now on the field?

II

A PROBLEM IN EQUATIONS

A program to show the responsibility of our Woman's Board to the non-Christian world, and the share our auxiliary has in it.

Prepared by Mrs. W. F. McDowell, President, Woman's Foreign Missionary Society, Methodist Episcopal Church.

"The restless millions wait
The light whose dawning
Maketh all things new;
Christ also waits,
But men are slow and late.
Have we done what we could?
Have I? Have you?"

Devotions.

2.45 Business.

Reports of officers: Recording Secretary, Treasurer, Corresponding Secretary.

Minute reports of committees: Membership, Literature, Mite Boxes, Interdenominational, Mission Study, Thank Offering and others.

New Business.

3.00 A Problem in Equations.*

Given: The General Executive Committee + 7,881, woman's and young woman's auxiliaries + (100,000,000 women—Christianity) = what?

Given: One auxiliary with 40 members—150 women who are not members; to find our share in the work.

3.45 Music: "I'll do what You want me to do."

Prayer—the President.

Introductions. Announcements. Benediction.

Hostesses:

*Charts and maps giving figures and facts so clearly that they speak for themselves should be in plain sight.

III

PLANNING THE YEAR'S WORK

A program to show the importance of the state and local work.

Prepared by Miss Kathleen Mallory, Corresponding Secretary, Woman's Missionary Union, Auxiliary to Southern Baptist Convention.

Let meeting represent Foreign Missions Committee of the State Woman's Missionary Board planning the year's work.

Devotional Exercises, consisting of state patriotic song; Scripture, showing relation of state to foreign missions, Acts xi. 1–19, xv. 1–12; prayer for state's foreign mission enterprises.

Reports on Programs, Offerings, Prayer Seasons.

Foreign Missions in State: Talk on Immigration.

Letters from State's Foreign Missionaries.

Song: "I'll go where You want me to go."

Stereopticon Lecture on State's Foreign Work.

Prayer for State Volunteers for Foreign Work.

Song: "Oh, Zion, Haste."

Prayer for World-wide Missions.

IV

A MEETING OF A CITY FEDERATION OF WOMAN'S MISSIONARY SOCIETIES

Prepared by Mrs. Noble C. King, Interdenominational Committee of the Central West for Missions.

1. Scripture: John xvii. 20–23. Prayer.

   Show (*a*) The beautiful meaning in this passage for the individual believer; (*b*) the wider meaning in the unity of all Christians.

2. Hymn: "The Church's one foundation."

3. Remarkable Interdenominational Movements in the Home Base. (Presented in three-minute talks.)
   (*a*) Unity of young people; (*b*) of students; (*c*) of women; (*d*) of laymen; (*e*) of the Church (World Conferences, Federal Council); (*f*) educational (United Study, Missionary Education Movement, Summer Schools and Conferences).

4. Value of Local Federation, of Churches and Church Organizations *vs.* Old Methods of Wasteful Overlapping and Lack of Co-operation. (This could be presented by a debate, a monologue or an address.)

5. Inspirational Address. "The Significance of the Movements for Unity on the Foreign Field Met by the Movements for Unity at the Home Base."

6. Closing Prayer Service.

   Topics (*a*) That God's people everywhere may not through indifference or ignorance fail to respond to the unmistakable call of God through these marvelous movements. (*b*) That they may be kept in the faith and not be carried away by false teaching, and so fail in obeying the great commission. (*c*) That the Church at home may not hinder the rapid advances in unity which the Church is making to-day on the foreign field. (Other objects may be added.) (A very impressive manner of conducting this service would be to request the audience to stand with bowed heads while the petitions are read by the leader, a moment of silent prayer following each petition. The effect is, that *all* are praying.)

7. Closing Hymn: "Blest be the tie that binds." (Sing without books and while still standing.)

INTENSIVE STUDIES IN OUR FIELD

To Impress Denominational Responsibility

V

THE BAPTIST CHURCH IN BURMA

Prepared by Miss Harriet S. Ellis, Home Secretary, Woman's Baptist Foreign Missionary Society.

The program is based on "Our Work in the Orient," the illustrated annual report of the Woman's Board. An outline accompanies it to be filled out at home after the meeting.

1. Hymn.
2. Roll Call. (Let each member respond with the name of a missionary, giving station, work, and showing photograph.)
3. Special Prayer for these Missionaries.
4. Short Sketch of the Country, Characteristics, People. ("W. in O.," p. 5, 5 minutes.)
5. Sketch of "Nats." (Leaflet by Mrs. Case, 5 minutes.)
6. Bible Lesson and Prayers.
7. Music. Offering.
8. Discussion of the Value of Village Schools, illustrated from "W. in O.," pp. 8, 14, 28, 33, 35.
9. Sketch of Our Schools for Girls. (This can be given by four young women if desired.)
   a. Sgaw Karen High School, pp. 9–11.
   b. English Girls' High, pp. 27, 28.
   c. Morton Lane, pp. 24–27 (also leaflet).
   d. Kemendine, pp. 17–19 (also leaflet).

   This can be used by young women's circles as conference of representatives from these schools in costume; each gives account of her school, teachers, shows pictures, etc.

10. An Afternoon at an Association.

Select several missionaries; impersonate them and give their experiences *en route* to the Association, pp. 10, 42, 45, etc., also the reports of their year's work, etc.

VI

THE CONGREGATIONAL BOARD, TURKEY'S SPIRITUAL GUARDIAN

Prepared by Miss Alice M. Kyle, Editorial Secretary, Woman's Board of Missions.

I. Opening Exercises and Preliminary Business. (15 minutes.)

II. Map Talk on Turkey: Position, Provinces and Population. (5 minutes.)

III. The Peoples: (*a*) the Conquerors,—their coming, their precepts and practice (5 minutes); (*b*) the Conquered,—their early history, present religious decadence (5 minutes).

IV. The Entrance of Modern Christianity: Pioneer Missionaries, Their Approach to Their Task. (5 minutes.)

V. A Chapter from Life; Glimpses of Some Noted Missionaries: Cyrus Hamlin, Corinna Shattuck, Dr. and Mrs. Crosby H. Wheeler. (5 minutes each.)

VI. The Four Congregational Missions and Their Centers of Work (indicated by tiny American flags on map). (3 minutes.)

VII. The Missionary Enterprise To-day in Turkey: (*a*) Christian Literature; (*b*) the Churches; (*c*) the Schools; (*d*) the Hospitals. (4 minutes each.)

VIII. Epoch-making Days, 1908–1913. (5 minutes.)

IX. Impersonation of a Mohammedan Woman; a Dramatic Monologue (in costume). (5 minutes.)

X. Opening Doors into Moslem Homes. (5 minutes.)

XI. Service of Intercession. (15 minutes.)

NOTE.—Material for this program, including "Dramatic Monologue," may be obtained by application to the Woman's Board of Missions, 701 Congregational House, Boston, Mass.

VII

THE REFORMED CHURCH IN ARABIA

Prepared by MRS. ALFRED DE WITT MASON, Woman's Board of Foreign Missions, Reformed Church in America.

Hymn: "Ye servants of God, your Master proclaim."

Scripture: Gen. xvii. 15–26; Gen. xxv. 13–17. Prayer.

Secretary's and Treasurer's Reports. Roll Call.

Short Papers

1. The Great Arabian Prophet.
2. Islam: its Creed; its Precepts; its Practice.
3. Islam and Women.
4. The Pearl Divers.
   Hymn or Solo.
5. Early Missionaries—to Mohammedans; Raymond Lull.
6. Modern Missions—to Arabia.
   Offering—Prayer. Hymn or Solo. Mizpah.

References

1. "The Moslem World," Chapter I, Samuel M. Zwemer, D.D., F.R.G.S.
2. "The Moslem World," or Chapter IX, Outlines of Missionary History, Alfred De Witt Mason, D.D.
3. "The Moslem World," Samuel M. Zwemer.

4. December, 1912, "The Mission Field Magazine," 25 East 22d St., New York City, N. Y.
5. "Raymond Lull: First Missionary to the Mohammedans," Samuel M. Zwemer.
6. "Arabia: The Cradle of Islam," 353–390, Samuel M. Zwemer. "Neglected Arabia," a quarterly, issued by the Arabian Mission, 25 East 22d St., New York City, N. Y.

VIII

THE PRESBYTERIAN CHURCH IN PERSIA

Prepared by Mrs. N. D. Pratt, Woman's Presbyterian Board of Missions of the Northwest.

For material for program and references to current literature, address 509 South Wabash Avenue, Chicago.

Devotional Service: Persia, the Bible Land of Continuous History. Sing: "Fling out the Banner." Read Daniel i: 1–6; iii. 14–21. Prayer: Invocation and prayer for the meeting and for all who participate.

Persia: The "Buffer" State of Asia

I. Geographical Position. (Two minutes.)
   1. Show on map how it lies between Turkey, Russia and "British and Russian Interests."
   2. Call attention to long water frontage.
   3. Explain its importance politically to England and Russia.

II. Races and Religions. (Two two-minute talks.)
   1. The Moslems—their faith and numbers.
      The Parsees—their number, peculiar beliefs and comparative wealth and intelligence.
      The Jews and Armenians—numbers.
   2. Baha, the Bahais and Bahaism.

III. Material Condition and Resources. (Two-minute talk.)

Primitive methods, absence of railroads (only 26 miles), undeveloped mineral wealth, limited currency, mismanaged finances and general lack of system.

IV. Political Condition. (A ten-minute paper.)

1. Form of government prior to 1905.
2. The struggle for liberty, 1905–1911.
   (1) What America did to help.
   (2) What England and Russia did to hinder.
   (3) The Constitution, the defeat and the banishment of American advisers.
3. Present government and rulers.
   ("The whole of Persia is to-day a satrapy of Russia."—*Shuster*.)

V. Christian Missions in Persia.

1. Bright Lights in Persia. (Two-minute talks on five representative missionaries.)
2. Persian Stories. (Six two-minute talks.)
   (1) Wonders of the medical work, including the gift of the first hospital for women and children in Persia by a Persian princess.
   (2) Wonders of the educational work, drawing the contrast between the women of pre-missionary times and those of the present.
   (3) Wonders of evangelism, including life on the road and in stations, number of churches and church adherents, and the story of some who have "suffered the loss of all things."
3. Pressing Needs for Present Work. (Five to ten minutes.)
4. The Opportunity and Outlook. A stirring appeal. (Five to ten minutes.)

Closing Exercises: Prayers covering the needs suggested by the program. Sing, "Lead on, O King Eternal."

IX

THE UNITED PRESBYTERIAN CHURCH IN EGYPT

Prepared by Miss Anna A. Milligan, Woman's General Missionary Society, United Presbyterian Church.

I. The Call to Arms.
   1. The Might and the Blight of Islam.
   2. The Condition of the Coptic Church.
   3. Social Degradation: Sorrows of Girlhood in Egypt.

II. The Land to be Possessed,—map exercise, locating,
   1. A Moslem university, homes of Khedive and Lord Kitchener. (Use crescents.)
   2. At least five Protestant churches, two colleges, two hospitals, a mission press. (Use crosses.)

III. The Weapons of Our Warfare.
   1. Education.
      (1) Where the graduates are found.
      (2) Student Volunteer Band in Assiut College.
   2. Medical Work.
      (1) A day with the doctor on the "Allegheny."
      (2) How the Gospel message is told in hospital —clinic.
   3. Missionaries: The Untouched Field and Workers Needed.

IV. Prayer, especially remembering the work and the workers.

V. Roll Call. Each member responding with name and location of missionary.

VI. Social Hour. Three Egyptian ladies will receive, serving Turkish coffee and sweets.

X

THE METHODIST AND PRESBYTERIAN CHURCHES IN KOREA

Korea's Past

Prepared by Mrs. Frank Mason North, Central Committee on the United Study of Foreign Missions.

From Korea, the Hermit, to Cho-sen, Morning Calm

Isaiah lii: 1–10

1. The Story of Kija and Cho-sen.
2. The Hermit Nation.
   - *a*. Under Bondage of Perpetual Fear,—Shamanism.
   - *b*. Buddhism Tried and Found Wanting, 372–1391 A. D.
   - *c*. Confucianism's Blight on Mind, Heart, Soul, 1391 A. D. +
3. Korea's Doors Opened.
   - *a*. To the Powers of this World. Political Dependence.
     1. The Treaties, 1874–1907.
     2. The Great Wars, 1894 and 1904.
     3. Japan's Control of Korea, 1907 +
   - *b*. To the Prince of Peace. Spiritual Freedom.
     1. The Entrance of His Word, 1884 +
     2. The First Disciples.
     3. Korea's Pentecost, 1907.
4. Reading of Isaiah lxii. and Prayer for Korea.

XI

THE FEDERAL COUNCIL OF MISSIONS IN CHO-SEN

(*A dramatic program*)

Prepared by Miss Mary Craig Peacock, Woman's Foreign Missionary Society of the Presbyterian Church.

Place, Seoul. Time, September, 1913. Personnel. delegates from member organizations.

Devotional Service, Romans xiii. 1–12. Prayer, presiding officer.

Historical Survey.
- Beginnings of Missions in Cho-sen, Leaders, etc.
- Forms of Mission Activity.
- Characteristics and Growth of Cho-sen Church.
- Union Movements, Territorial Divisions, etc.

Reports. From Member Organizations.
- Korea Sabbath School Association.
- Summer Bible Conference.
- Publication Committee, etc.

The Outlook. Political Situation, Imperative Needs, etc.

Greetings from America. Cablegrams announcing reinforcements, increased equipment.

Closing Service: Psalm xcvi. A Season of Prayer.

Consult Edinburgh Conference Report, denominational reports, "Korea Mission Field," November, 1912, etc.

XII

MEDICAL MISSIONS IN CHINA

Prepared by MRS. EDGAR O. SILVER.

A program given by the Interdenominational Federation for Mission Study at a meeting of the Women's Societies.

"A Demonstration of God's Love" (inscription over the entrance to hospital).

Devotional Service. (15 minutes.)

1. Singing, "O Zion, haste," stanzas 1, 3.
2. Scripture Selections: John iii. 16; Luke iv. 16–19; Matt. xx. 28; Matt. xiv. 14; Acts x. 38.
3. Prayer.
4. Reports. Business. Announcements. (5 minutes.)
5. The Great Reasons for Medical Missions, President of Woman's Club. (5 minutes.)

6. Presentation of charts and pictures of hospitals in China. (10 minutes.) See pp. 40 and 41, "How to Use China's New Day."
7. Singing: "Immortal love, forever full," stanzas 1, 2 and 3. (5 minutes.)
8. The Urgent Need of Larger and Better Equipped Hospitals in China. (20 minutes.)
9. Medical Missions—A Great Opportunity for Evangelistic Work. (10 minutes.)
10. Discussion. (15 minutes.)
    How Can We Meet the Two Great Needs of Medical Missions—Funds and Workers?
    Leaders—President of Federation, Superintendent of Hospital, Prominent Physician and Representative of the College Alumnæ Association.
11. Singing: "The New China," by Margaret Sangster, stanzas 1, 4 and 6. (3 minutes.)
12. Lord's Prayer. (2 minutes.)

Informal Reception and Tea in the Church Parlors, including two dramatic scenes illustrating Medical Missions. Chinese decorations.

EXTENSIVE STUDIES IN THE FIELD

A bird's-eye view of the entire work of a denomination. The medical, evangelistic or literary work may be treated in the same way.

XIII

REPORT OF A COMMISSION TO EXAMINE THE ENTIRE EDUCATIONAL WORK OF THE CONGREGATIONAL BOARDS

Prepared by Mrs. Ozora Stearns Davis, Woman's Board of Missions of the Interior.

Scripture suggested: John ii. 23; iii. 21.

Prayer for the diffusion of the truths taught by the "Rabbi sent from God."

(For the sake of vividness the following ten-minute topics are supposed to be given by a commission of six, who have visited the places described, all papers to be written from this personal viewpoint.)

I. Schools for Little People and Older Beginners.
   1. A Model Kindergarten. (Glory Kindergarten, Kobe, Japan.)
   2. Boarding Schools for African Girls. (West Central Africa.)

II. The Training of our Elementary Leaders.
   1. In a Bible Woman's Training School. (Madura, India.)
   2. Schools for Girls in Mexico. (Guadalajara and Parral and Chihuahua.

III. The Summits of our Educational Work.
   1. Kobe College, Japan.
   2. North China Woman's Union College, Peking.
   3. Higher Education in Turkey. (Central Turkey Girls' College, Marash.)

XIV

SUGGESTIVE MISSIONARY PROGRAM

Prepared by MRS. J. NICHOLAS MITCHELL.

This program was used after classes on China and Isles of Sea.

Hymn 450: "All hail the power of Jesus' name."

Collects. Silent Prayer.

Bible Selections: Isa. xl. 9–31; Ps. cxv. 4–8.

Four Reasons Why We Should Read and Study About Missions.

1. Because of their bearing on the political and religious thought of the age.

   Illustrations:

Recent Edict in China on "Opium" and "Confucius."
Quotations and mottoes.
Chinese recitation, in costume.
Prayer.
Hymn 580 (two verses): "Christ for China we sing."

2. Study of missions full of interest, romance, heroism.
Conundrum: "And the isles shall wait for His law." In a certain group of islands this promise was literally fulfilled. When first missionaries landed, they found that the people had thrown away their idols, and were waiting for some one to come to teach them. What islands? How did missionaries learn of them? Under what governments are they now?
Kapiolani will tell of her trip around Mt. Pelee, and of the fads of her sister queens.
An Hawaiian Song, composed by King Kalakaua in 1874 (national anthem).
Some prayers of the natives.

3. Knowledge brings recruits for the Church at home and abroad.
Native enthusiasts—in Tahiti, in Hawaii.
Present opportunity—Bishop Resterick.
Books: "Christus Redemptor," "The Anglican Communion in the Pacific," "Domestic Report Board of Missions, 1907." Collect for workers.

4. Because of the great command (Matt. xxviii. 20).
Who felt the call?
Are we doing our part?
Are we responsible?
Charts. Maps. Curios.

PROGRAMS ON GIVING

XV

BRIDGING THE CHASM

Prepared by Mrs. G. W. Isham, Editor "The Study."

Scripture Reading: The Syrian Maid, II. Kings v. 1–6.
*The First Cable. (Story of an organizer.)
†"Living Links."
Debate: Special versus General Giving.
‡A Round of Stories: "My Bible Woman," "My Orphan," "My Missionary."
§Reading: "Abeng, the Bible Woman."
The Next Step: From "Special" to World-wide Interest in Missions.

*One who travels much finds that definite asking for definite objects enlists many people for the first time.

† Present with large map of the world—ribbons radiating from your home town to the points where special work of your church or district is located.

‡ Stories may be told by those supporting work or by impersonations of those supported.

§ Leaflet, price two cents. Woman's Foreign Missionary Society of the Methodist Episcopal Church.

XVI

DISADVANTAGES OF SPECIALIZING

Prepared by Mrs. N. W. Campbell, Presbyterian Board of Missions of the Northwest.

Hymn: "I gave my life for thee."
Scripture Reading, Matthew vi. 1–8.
Prayer.

I. Statement: What are the Specific Objects Supported by the Society and What Special or Specific Objects Mean.

II. Prepared paper on the influence of such giving.

III. Paper: The Missionary's Objections to this Form of Giving.

IV. The Disappointments to Supporters or Contributors.

V. Objection by Boards.

VI. The Present Method: The "Station" or "Parish Plan."

References

"The Best Plan for Special Object Giving," Robert E. Speer, Board of Foreign Missions, Presbyterian Church, 156 Fifth Avenue, New York City.

"Our Pledged Work," Miss Kate G. Lamson, and "Dangers in Designated Gifts," Miss Abbie B. Child, 704 Congregational House, Boston, Mass.

XVII

STEWARDSHIP

Prepared by MRS. M. E. HARLAN, Corresponding Secretary, Christian Woman's Board of Missions.

Devotional: Song. Prayer. Scripture Lesson, Some Bible Meanings of Stewardship,—Elder, I. Peter v. 1, 2, 4; Bishop, Titus i. 7, 8, 9; Shepherd, Jer. xxiii. 4; Minister of the Mysteries: Life, Luke xii. 15–23, I. John i. 2; Love, I. Cor. xiii.; Sacrifice, Our Beloved, John iii. 16; Self, II. Cor. xii. 15; Substance, Luke vi. 38, II. Cor. ix. 6, 7; The Gospel for Others, Acts xi. 1-20; x. 44–46.

Song: "I gave my life for thee." (Soft and low.)

Paper: Every Man, Woman and Child a Steward.

Round Table: The Steward a Debtor to the Government, Church, Foreign Missions, Home Missions, Educational Institutions, Hospitals, Social Service.

(Round Table speakers: City, state or national government official; president of official board; missionary or native from afar, real or represented; home

missionary, or some one full of facts; Christian college president, superintendent of schools, or teacher; doctor or nurse; specialist, personal worker.) Each subject should be so presented that the completed message will emphasize the vastness of the world task.

Music.

Talk: The Christian Steward a Specialist in Missionary Finance.

(Suggested topics for another address, if desired: The Steward's Three Questions,—Will I be true to the trust? When should I give? For what and how much? Failure in Stewardship Means Death; Success in Stewardship Means Life.)

Prayer. Twenty minutes for business. Benediction.

NOTE.—Consult "Helps," pages 51-56 new Front Rank Bible, Christian Board of Publication, St. Louis, Mo; Stewardship Packet, Student Volunteer Movement, 600 Lexington Ave., New York City; and Denominational Boards.

XVIII

THANK-OFFERING SERVICE

"THE WORLD'S REDEMPTION"

Prepared by MRS. MARY CLOKEY PORTER, Thank-offering Secretary, Woman's General Missionary Society, United Presbyterian Church.

Program in full may be ordered from 905 Board of Publication Building, Ninth St., Pittsburgh, Pa.

The Universal Chorus of Praise, Bible Songs, 321.
Prayer of Thanksgiving.

God and the World

LEADER: What relation does God bear to the world?
RESPONSE: He is its Creator, Jer. x. 12.
LEADER: He is its Preserver.
RESPONSE: Neh. ix. 6.
LEADER: He is its Benefactor.

RESPONSE: Ps. cxlv. 15.
LEADER: How should the world regard its Creator, its Preserver, its Benefactor?
RESPONSE: Rev. iv. 11.
LEADER: What separated the world from its Creator?
RESPONSE: Rom. v. 12.
LEADER: What do the Scriptures say concerning the condition of the world?
RESPONSE: Rom. iii. 12–23.
LEADER: How does God look upon his lost world?
RESPONSE: Isa. lxiii. 9; Ezek. xxxiii. 11.
Song of Praise.

Provision God Has Made to Redeem the Lost World

LEADER: He gave his Son.
CONGREGATION: John iii. 16.
LEADER: He gave his Holy Spirit—to instruct.
CONGREGATION: John xiv. 26.
LEADER: He gave his Holy Spirit—to guide.
CONGREGATION: John xvi. 13.
LEADER: He gave his Spirit—to help in prayer.
CONGREGATION: Rom. viii. 26.
LEADER: He gave his Spirit—to produce Christian graces.
CONGREGATION: Gal. v. 22.
LEADER: For what is the Scripture profitable?
CONGREGATION: II. Tim. iii. 16, 17.

Promise of Pardon and Redemption

LEADER: Isa. lv. 7.
RESPONSE: Isa. xliii. 25.
LEADER: Micah vii. 18.
RESPONSE: Micah vii. 19.

Our Part in the World's Redemption

LEADER: "Go!" Mark xvi. 15.
RESPONSE: Matt. xxviii. 20.
LEADER: "Publish" (or "Preach"), Isa. lii, 7.
RESPONSE: Matt. xxiv. 14.
LEADER: "Pray," Ps. ii. 8.

RESPONSE: Ps. lxvii. 1, 2.
LEADER: "Give," Luke vi. 38.
RESPONSE: Matt. x. 8.
LEADER: "Give Tithes," Mal. iii. 10.
RESPONSE: Mal. iii. 12.
LEADER: "Give Offerings." God's Invitation, II. Chron. xxix. 31; I. Chron. xvi. 29.
RESPONSE: Ps. lxvi. 13.
Presentation of offerings while singing.
Consecration Prayer.

PROGRAMS ON RELATION OF BIBLE AND PRAYER TO MISSIONS

XIX

THE BIBLE AS A TEXT-BOOK OF MISSIONS

Prepared by MISS GRACE LINDLEY, Woman's Auxiliary, Protestant Episcopal Church.

THE STORY OF THE KING AND THE KINGDOM

(*Text-book, St. Matthew's Gospel*)

Business Session. (15 minutes.)
Opening of meeting by the leader. (10 minutes.)
Read Matt. xxviii. 16–20.
Prayer.
Statement of aim for meeting. The words read suggest the authority of the speaker. The meeting is to talk about the One who gave the command and the meaning of that commission.
Paper: The Preparation of the World for the King's Advent and the King's Preparation for His Work, Matt. i. 1–4, 16. (5 minutes.)
Discussion of question why this was "the fullness of the time." (5 minutes.)
Paper: The Kingdom Which He Proclaimed, Matt. v.–vii. (5 minutes.)
Discussion: The Characteristics of the Kingdom. (10 minutes.)

Paper: The Campaign, Matt. vi.–xvi. 20. (5 minutes.)
Discussion on what we consider the most important results of the campaign. (10 minutes.)
Paper: Holy Week and the Resurrection, Matt. xxi.–xxviii. (5 minutes.)
Discussion: The Ultimate Establishment of the Kingdom, and What We Can Do to Hasten That Time. (10 minutes.)
Closing remarks of leader. } (10 minutes.)
Prayer. }

XX

PRAYER AND MISSIONS—WHAT IT DOES FOR US

Prepared by MRS. CHARLOTTE E. VICKERS, President, Woman's Foreign Missionary Union of Friends in America.

Bible Message, Eph. iii. 14–21.
Prayer for Our Missionaries. (By name as far as possible.)
Hymn: "What a friend we have in Jesus."
Roll Call: Give text on Prayer.
Business.
"Some Things Prayer Does for Us."

1. Transforms our lives: Rom. xii. 2; Acts ix. 11–20; "Prayer and Missions," pp. 11, 12, 13; "Intercessory Foreign Missionaries," pp. 6, 7.
2. Leads into service: Acts xi. 5–15; "Prayer and Missions," pp. 13, 14.
3. Gives faith: John xvi. 23; Mark xi. 24; "Prayer and Missions," pp. 15, 16.
4. Gives victory: Exod. xvii. 10–15; "Life of Prayer," p. 19; "Prayer and Missions," pp. 18, 19.
5. Gives joy: John xvi. 24; "Intercessory Foreign Missionaries," p. 15.

Give time for testimony to definite personal experiences in answer to prayer.
Prayer: That we may recognize our responsibility.

XXI

PRAYER AND MISSIONS—WHAT IT DOES FOR THE WORK

Prepared by MR. W. E. DOUGHTY, Educational Secretary, Laymen's Missionary Movement.

I. Scripture Lesson: Prayer in the Teachings of Paul.
Have the following five verses memorized by five persons, and given in the order here indicated.
Primacy, "First of All," I. Tim. ii. 1.
Inclusiveness, "In Everything," Phil. iv. 6.
Time, "At all Seasons," Eph. vi. 18.
Place, "In Every Place," I. Tim. ii. 8.
Continuity, "Without Ceasing," I. Thess. v. 17.
Read "Prayer the Supreme Need," p. 2 and the paragraph at the top of p. 3.

II. Some Things Prayer Does.
"What Can Prayer Accomplish?" pp. 2, 3.
"Prayer for Missions," pp. 7–18.
1. Opens doors: "Prayer and Missions," pp. 10–18; "The Life of Prayer," pp. 23–25.
2. Calls forth workers: "The Life of Prayer," pp. 21, 22; "Prayer in Relation to Missions," pp. 11, 12.
3. Secures money: "Prayer and Missions," pp. 15, 16: "The Life of Prayer," p. 17.
4. Develops leaders: "The Life of Prayer," pp. 29, 30.
5. Makes success possible: "Prayer and Missions," pp. 10, 11; "The Life of Prayer," p. 25

III. Pause for prayer at the close of each sub-topic under II, suggesting in each case subjects appropriate to the thought.

IV. Before the closing prayer call special attention to the "Prayer Cycle"; explain its use, as indicated on p. 3, and urge each person present to secure a copy, to record the purpose to pray on p. 2, and to begin at once a new devotion to intercession.

Materials needed, for the two programs above: A packet of pamphlets on "Prayer and Missions," 25 cents. Laymen's Missionary Movement, 1 Madison Ave., New York.

PROGRAMS FOR SOCIAL OCCASIONS

To be used at parlor meetings, anniversaries, rallies, acquaintance days, receptions to new members.

XXII

A MYSTERY MEETING

Prepared by MRS. R. E. CLARK, Editor "The Mystery Box," "Woman's Missionary Friend" (of Boston, Mass.).

NOTE.—The Mystery Box is a series of questions so prepared as to stimulate curiosity. The answers to all are found in issue of "Woman's Missionary Friend," just preceding that in which questions are printed.

Devotions: "Understanding all Mysteries," what then? I. Cor. xiii.

Roll Call: Cablegrams from Mission Fields.

A Mystery Explained: Where our Money Goes. The Treasurer.

The Story-tellers' Hour. Five Ladies.

How Missions Have Changed the World	In China, Japan, India, Africa, Islands of the Sea.

Round Table Talk: How I Became Interested in Missions, led by ———.

Collection: Give yourselves a happy surprise by being more generous than usual.

Refreshments: A mystery.

A great unanswerable mystery: How Christian women can resist the joy of being in the world's battle line for missions.

Our Duty, no Mystery: "Go ye."

"The Mystery Box"

"All vacant space through the city used for graves; where?" Answered in "Woman's Missionary Friend," October, 1912.

"Rose up as the cover of the coffin was slid off"; explain. "Friend," November, 1912.

"What five things only count in Heaven?" "Friend," December, 1912.

"What terse reply did a famous British general make when asked if he believed in foreign missions?" "Friend," December, 1912.

The Mystery Box has been used in a great many ways; among them, an "old-fashioned spell down"; a game; a hunting bee; a cobweb; a silver and gold contest, covering a year's time, and closing with a banquet, to be given by the defeated side.

XXIII

A BOOK MEETING

Prepared by Mrs. R. H. Pooley, Woman's Foreign Missionary Society, Methodist Episcopal Church.

"In proportion as society refines, new books must ever become more necessary."—*Goldsmith.*

Subject for Prayer Service: "A good book is the precious lifeblood of a master spirit."—*Milton.* (10 minutes.)

Reading of Minutes. Report of Treasurer, Corresponding Secretary and other officers and committees. New Business. Collection. (20 minutes.)

Program: "Bring with Thee—the Books,"

II. Tim. iv. 13

Subject, "China's New Day"

Have twelve women, each, book in hand, speak 2 minutes, answering the following questions:—

Is this book one of a series? why? Who publishes, and why? Is there a reason for color of binding? Price and profit? Will it sell, and why? Text-book or story? Does this book meet a need? Are any of the illustrations yours? Is the name appropriate? Choose a better. Who is the author? Why chosen? Do you use the index, and why? (25 minutes.)

Compare the various printed reviews with your own estimate of its value. (10 minutes.)

Tell ten striking facts found in this book. (10 minutes.)

Introduce as special guests the writers of your community.

If any music composers, have a selection from the person or their works.

Introduce the guest of the day, decorated with hat, apron or dress, or all made from illustrated, printed matter, advertising the book.

Present missionaries, new members, etc.

Closing Song and Prayer, that the women may read the books worth while. (15 minutes.)

NOTE.—The entire time of program could be given to ten women, each impersonating the author of a book chosen from the bibliography, presenting the special strength of each; *i. e.*, Miss Margaret Burton, author of "The Education of Women in China."

XXIV

A GUEST MEETING

Prepared by MRS. ANDREW MCLEISH, President, Woman's Baptist Foreign Missionary Society of the West.

Guests—The Local Woman's Club.

Object—To show the similarity between the efforts of Missionaries for Social Betterment and those of Women's Clubs.

Scripture Reading: Luke x. 25–37; Matt. xxii. 34–40.

Every Mission Station a Social Settlement.

Missionaries Everywhere Leaders in Education.

Illustrations: G. F. Verbeck in Japan, Timothy Richards in China.

Industrial Education in the Orient, a product of missions.

The Kindergarten in the Orient, a product of missions.

Missionaries the Source of Relief from Physical Suffering.

A day in a mission hospital.

The training of nurses, a direct product of missions.

Christian orphanages established by missionaries.

Famine relief largely dispensed by missionaries.

Social and Humanitarian Standards Set by Christianity.

XXV

A DRAWING-ROOM MEETING

FOR WOMEN WHO KNOW NOTHING ABOUT MISSIONS

Prepared by MRS. WALLACE RADCLIFFE, Washington, D. C.

Place: The drawing-room of the most attractive hostess in the town.

Day and Hour: One that does not conflict with a regular appointment, such as the symphony, club, etc.

Invitation: Personal. Mrs. Perfect Hostess "at home," to meet Mrs. Eve Angell from Thibet, who will speak on "The Homes of Thibetan Women."

Hors d'œuvre: Mrs. Up-to-Date's introduction of the Guest. A sparkling Current Event affair with a touch at Child Labor in Japan, the Chinese Suffragette, the Red Cross in Turkey, the Russian Bear and the Persian Lamb, etc. (5 minutes.)

Address: Mrs. Eve Angell, a real missionary, who understands American needs as well as Thibetan, who talks straight to women's hearts, has a sense of humor as well as pathos, and knows when to stop, without being stopped. (30 minutes.)

Close: Mrs. Ideal on the one enduring, strength-giving *motive* for such work here or there, and a five-sentence, tender, personal prayer. (5 minutes.)

Refreshments: Simple. The "last cry," however, and served by a bunch of pretty "Buds."

XXVI

WOMAN'S RIGHTS AND WOMAN'S WRONGS

Prepared by HELEN BARRETT MONTGOMERY, Rochester, N. Y.

To be presented when the Suffrage Club has been invited to be the guest of the Woman's Missionary Society.

I. The Appeal of the Women.

The Hindu, Moslem, Chinese, Korean and Japanese woman, each dressed in costume, tells briefly the story of the wrongs of her countrywomen. (15 minutes.)

II. The Answer of Religion.

A Buddhist monk, Hindu priest, Moslem teacher, Confucian scholar each tells what his religion has to offer to women. (20 minutes.)

III. The Response of Christ.

A thoughtful address on the relation of Christ and His Gospel to woman and the child. (10 minutes.)

IV. A Great Need and a Supreme Opportunity.

The number and needs intellectual, social and religious of non-Christian women, shown by charts and diagrams.

The response of Christian women shown in the same way. (15 minutes.)

Material for this chapter may be found in leaflets published by many Boards, in "Western Women in Eastern Lands," "The Light of the World," "China's New Day." The pamphlets, "How to Use," written to accompany each of these text-books, have a wealth of material for charts and diagrams.

PROGRAMS FOR CHILDREN'S WORK

To be used at Baby Band Anniversary, Junior Auxiliary, Children's Guest Day, etc.

XXVII

MISSIONS FOR LITTLE FOLKS AT HOME

Prepared by MRS. HENRY W. PEABODY, Central Committee on United Study of Foreign Missions.

Program for mothers and big sisters, with suggestions for grandmothers and aunts.

Bible Reading: The Story of Hannah.

A series of five-minute talks kept strictly to time.

1. An early beginning. Cradle Roll or Baby Band plans of your Board.
2. At bed time. The mother as story-teller. Five-minute story, as told to a five-year-old by some one who knows how.
3. What to do Sunday afternoon: Reading missionary book or magazine; singing missionary hymns; missionary map or picture puzzles, easily made by pasting pictures on cards and cutting.
4. Missionary Helps for Children in our Sunday-school library. By the teacher of primary or intermediate class.
5. Rainy-day pastimes: Villages of M. E. M. and sand maps in Polly Prim's Plays. (See "Everyland.")
6. The mother's responsibility for the children's missionary meeting as it appears to the Junior Band leader.
7. Right Giving—the Thankful Habit and the Thankful Box.—Cyrus Hamlin.
8. How can a mother learn?
9. How should a mother pray?
10. What is the greatest gift a mother can give?

XXVIII

MISSIONARY STORY-TELLING

Prepared by Miss Susan Mendenhall, Assistant Secretary, Missionary Education Movement.

A program for mothers, teachers and librarians.

The basis for this program is found in "Stories and Story Telling," St. John, Pilgrim Press, 50 cents, and the chapter references given below are to that book. For further reading consult bibliography in "Stories and Story Telling" and a public library.

Topics for Papers

I. The Story and Its Value, Chapters I, II, St. John.

II. Learning to Tell a Story, Chapters V, VII.

III. The Story Interests of Boys and Girls, Chapters VIII–X.

IV. Missionary Stories and Where to Find Them: Consult missionary biographies; "Everyland"; "The Romance of Missionary Heroism," Lambert.

V. A Story: Livingstone and the Lion, "Livingstone's Journals"; or Sinking the Well, "Autobiography John G. Paton," Part II, pp. 176–192.

XXIX

CHILD WELFARE IN OTHER LANDS

Prepared by Mrs. H. A. Lavell, Woman's Missionary Society, Methodist Church, Canada.

"The childhood of to-day is the nation of to-morrow."

I. Devotional Exercises.
   a. Hymn: "There's a Friend for little children."
   b. Scripture Lesson: A Tribute to Childhood, Matt. xviii. 2–6; Mark x. 13–16.
   c. Prayer.

II. Minutes and Business.

III. Hymn: "Around the throne of God in Heaven."

IV. Reading: "The Cry of the Children," Elizabeth Barrett Browning.

V. Solo: "Children of the City." (Adams.)

VI. Five-minute papers on

a. Children in Telugu Land (see "Child Life in Many Lands," H. Clay Trumbull, D.D.).

b. Child Life in Mexico (see "Child Life in Many Lands," H. Clay Trumbull, D.D.).

c. The Little Karens of Burma (see "Child Life in Many Lands," H. Clay Trumbull, D.D.).

d. Child Life in Madagascar (see "Child Life in Many Lands," H. Clay Trumbull, D.D.).

e. Little Boy Blue and His Sister (see "China for Juniors," Chapters V, VI and VII).

f. African Children (see leaflet, "Home Life in Africa" and "Africa for Juniors," Chapter VII).

VII. Hymn: "When His salvation bringing."

VIII. Sentence Prayers for the Children of All Lands. Benediction.

XXX

CHILDREN'S GUEST DAY

Prepared by MRS. DELPHINE B. WELLS, Chicago, Ill., Lecturer and Teacher of Mission Study Classes.

TOPIC: CHILD LIFE ABROAD

1. Older people seated, reserving front seats for children. Entrance of Boy Scouts, marching to "Onward Christian Soldiers!" Stand "at attention" in double row, between which ranks pass other Junior societies and bands which are seated in front, then the Scouts are seated.

2. Hymn and Prayer.

3. Child Life in China.

Presented by illustration, pictures, pantomime and description.

4. Song by the younger children.
5. Child Life in India.
   Presented by a talk between mother and child.
6. A Story, by the Story-Lady.
7. Music, by the Juvenile Orchestra.
8. Child Life in Japan.
   Presented by a Japanese kindergarten. Let the kindergartners distribute souvenirs of Japanese colored postal cards.
9. A brief Talk by the pastor on "Go ye! give ye! pray ye!"
10. Everybody sing: "Work, for the night is coming."

PROGRAMS FOR YOUNG WOMEN

XXXI

WHY SHOULD I BE INTERESTED IN MY WOMAN'S BOARD?

A Meeting for Young Women

Prepared by Mrs. Dwight E. Potter, Student Secretary, Presbyterian Women's Home and Foreign Mission Boards.

Opening Service: Hymn. II. Cor. viii. 1–7. The Fellowship of the Ministry. Prayer.

Business. Reports. Announcements.

I. What my Board is doing commands my intelligent respect.
   1. Map talk: The *Circumference* of Influence.
      (On a map of the world show with stars the stations in which the Board has work. Explain characteristics and customs of the people.)
   2. Biographical snapshots: The *Radii;* the Missionaries supported by my Board.
   3. Three-minute talk: The *Center;* Headquarters of my Board; the Staff; the Work.

II. What my Board might do demands my enthusiastic co-operation.

1. Talk: How many young women of my denomination should help to do the work of my Board? Where are they? What are they doing?
2. Discussion: How can we weld the young women of my church into a working force?
3. Presentation of a policy for my society in 1913. Hymn. Benediction.

XXXII

A MEETING FOR YOUNG COLLEGE WOMEN

Prepared by MRS. ROBERT E. SPEER, Chairman Student Committee, National Board Young Women's Christian Association.

Let the leader be familiar with Chapter VI in Josiah Royce's "Philosophy of Loyalty."

SUBJECT, "LOYALTY'S OPPORTUNITY"

Hymn of Praise: "Ancient of Days."

Bible Reading: John xv. 1–16, with brief comment. Quote E. H. King's "Ugo Bassi"; "The Vine from Every Living Limb Bleeds Wine." (See "Sermon in the Hospital.")

Prayers: That we may realize the glory of the Vine, and be living branches, not lifeless wood.

Minutes. Notices. Business. Contingent Fund Collection.

Hymn of Supplication: "I could not do without Thee."

Paper: The Founders of Our Church. (Material in Chapter I, Fiske's "Beginnings of New England.")

Paper: Devotion to Truth. Material in Green's "Short History of the English People." See Colet, Wyclif, Erasmus, More, Latimer.)

Paper: The Martyr Spirit To-day. China, Persia, India.

Brief Talk by leader on "Our Duty to Make the Past a Success" (the Church dependent on each of us), ends by reading Henry Newbolt's "*Vitai Lampada*," or Clough's "Say Not the Struggle Naught Availeth."

Closing Hymn: "Lead on, O King eternal."

The Lord's Prayer.

Hymns can be found in "The American Hymnal," Century Co.

Time: one hour. If papers are long, one and one-half hours.

XXXIII

THE UNITY OF CHRISTIAN SERVICE

A Self-Improvement Meeting for Girls

Prepared by Miss Sarah Van Gundy, Secretary Mission Study, Woman's Missionary Society, Evangelical Lutheran Church.

"Grant that we may in all things obey Thy blessed will."

Suppose it had been a young woman of the twentieth century who came to our blessed Lord, saying, "What shall I do?" Suppose that the young woman were you.

(This program is designed to be used at a general meeting, where enthusiasm is to be aroused for a season's good work. It is framed with the hope of interesting the indolent, cheering the faithful, and of giving to all young girls a fuller understanding that missionary enterprise has its seat deep in their daily life, and advances in ever-widening circles.)

I. The Service of Every Day.

How may a girl be an ideal member of her community?

1. By the cultivation of reverence
   - *a*. In church.
   - *b*. In her reading.
   - *c*. In her conversation.
2. By the exercise of good will
   - *a*. Toward her neighbors.
   - *b*. Toward assigned tasks.

II. The Relation of the Girl to Outside Interests.
How may she be of use to her neighbors?
1. By thoughtful courtesy.
2. By aiding such organizations as
The Consumers' League.
The Red Cross Society.
The Christian Association.

III. The Personal Relation of the Girl to the Church.
1. For her own development
a. By Bible study.
b. By the mission study class.
c. By the summer conference for Christian work.
2. For the help of others
a. In the Sunday School.
b. In young people's societies.
c. In the mission society.

This program presupposes a bright leader and an eager community; it demands free discussion, with time limit to even the brightest talk, and it reaches its application in the words, "Go thou."

XXXIV

SHOULD I BE A MISSIONARY?

Prepared by MR. J. LOVELL MURRAY, Educational Secretary, Student Volunteer Movement.

For suggestions for development of program, address 600 Lexington Ave., New York City.

A missionary map of the world should be on the wall. Ample time should be devoted to prayer at different stages of the program.

Scripture: Isa. vi. 1–8.

I. The Call for Workers.
1. Call of the mission field. (*a*) The need; (*b*) the supply of workers. (See Doughty's "The

Call of the World"; also Eddy's "The Supreme Decision." Striking charts may be prepared to illustrate the situation.)

2. Call of the Church. (See Lists of Needs of the Boards, prepared by the Student Volunteer Movement.) Great variety of talents needed.

II. Who is to Answer the Call?

Those who are (or could become) free to go and qualified to serve. (*a*) Hindrances (distinguishing from difficulties); *e.g.*, health, age, home obligations, etc. (*b*) Qualifications required: physical, intellectual, temperamental, spiritual. (See Brown's "The Foreign Missionary," Chapter IV; also Zwemer's "The Message and the Man.")

III. What Constitutes an Individual Call?

Assumption that those able and willing to go should look for special indications that they should stay at home rather than *vice versa*. Quote Keith Falconer's familiar statement, "While vast continents," etc. (See pamphlet "What Constitutes a Missionary Call?" by Robert E. Speer.)

IV. Should I Decide to Answer the Call?

1. Necessity of making the matter personal, and thinking to a conclusion. Otherwise I shall automatically stay at home, and may miss God's plan for me, and lose in spiritual power. "Here am I. Send me." Distinguish between a willingness and a purpose.
2. Dangers to be avoided: Decision should not be (*a*) ignorant; (*b*) hasty; (*c*) emotional (merely); (*d*) result of human persuasion.
3. The safe procedure: (*a*) Surrender unreservedly to God's will; (*b*) get in the evidence, study missions; (*c*) pray for laborers; (*d*) Look

eagerly for indications of God's leading, and take each step fearlessly as light comes, praying always for guidance.

V. Brief statement by a returned missionary or Student Volunteer: Why I decided to be a foreign missionary.

Prayer that everyone of our own number whom God is calling may listen for His voice, and make a loyal response.

XXXV

"WHY SHOULD MY DAUGHTER BE A MISSIONARY?"

A Meeting for Mothers

Prepared by Mr. Fennell P. Turner, General Secretary, Student Volunteer Movement.

1. Opening Hymn: "Hasten, Lord, the glorious time."
2. Scripture Reading: John iii. 16; I. John iv. 7-13.
3. Hymn: "I gave my life for thee."
4. Talk or paper on *Why should any mother's daughter go as a foreign missionary?* (10 minutes.)
   Brief statement of conditions in mission fields which make it necessary to send women missionaries, teachers, physicians, evangelists, wives.
5. Talk or paper on *What some mothers' daughters are doing at the present time on the mission field.* (10 minutes.)
   Brief statement, giving facts concerning numbers of women at work in various parts of the non-Christian world.
   Also some of the results of women's work.
   (A chart to be hung on the wall might be made to show graphically the distribution of women missionaries in all parts of the world.)
6. Prayer of Praise for what has been accomplished.

7. Talk or paper on *The present call for some mothers' daughters.* (10 minutes.)

   Brief statement, showing present demand for women missionaries. (See "List of Needs," issued by the Student Volunteer Movement.) Also give full statement of present call of your own Board for women.

   (A chart might be made showing number of women needed for various forms of service in different parts of the world, using material in "List of Needs.")

8. Scripture: Matthew ix. 35–38.

9. Prayer for laborers.

   To be participated in by as many of those present as possible.

10. Suggestions for meditation or discussion.

   a. "If the work in the mission field requires some mothers' daughters, why not my daughter?"

   b. Have I the right to withhold my daughter from the mission field if God has called her to that work?

   c. Of what avail is my prayer for laborers, if I am unwilling to give my own daughter to help answer my prayer?

   d. How can I test the will of God in this matter? Consider the following personal questions:—

      (1) Am I dependent on my daughter for financial support?

      (2) Is my health such that my daughter is needed to care for me?

      (3) Would I be willing to give her up to go as the wife of a successful business or professional man, or of a diplomat, even if this took her to a mission field?

   e. Spiritual disaster to those who hinder or prevent the carrying out of God's will.

   f. Spiritual blessings, which come both to mother and daughter when God's will is done.

11. Read or sing the hymn: "Thy will be done."
12. Closing Prayer.

Suggested Materials: Brown's "The Foreign Missionary"; Mrs. Thurston's "The College Woman's Opportunity"; "The Need of Workers"; "The World Atlas of Christian Missions" (for statistics); "The Encyclopedia of Missions" (revised edition). See articles on "Womanhood"; on "Woman's Work for Women." Speer's "What Constitutes a Missionary Call"; Eddy's "The Supreme Decision"; Warneck's "Prayer for Missions"; Speer's "Prayer and Missions"; Wright's "Secret Prayer a Great Reality"; Street's "Intercessory Foreign Missionaries."

Biographies of missionaries will also afford much material. Consult lives of such workers as Robert and Mary Moffett, Isabella Thoburn, Clara Swain.

CHAPTER V.

THE KING'S TREASURY

OUTLINE OF CHAPTER V

Aim: To show that a sense of the stewardship of life involves a realization of the power of prayer and of God's primary claim upon our money, our service, our personality, upon life itself.

I. Channel of Self-expression in Service: Prayer.

II. A Program of Prayer for the Woman's Missionary Society.
  1. Education for Prayer.
    (1) General.
    (2) Specific.
    Its Teachings.
      (*a*) The value of prayer as a personal resource; (*b*) the meaning of intercessory prayer; (*c*) the results of prayer.
    Its Method.
      (*a*) Public instruction; (*b*) private reading and study.
  2. The Practice of Prayer.
    (1) Aids to private prayer.
      (*a*) Observance of a stated time; (*b*) special seasons; (*c*) forms of prayer; (*d*) use of prayer calendars and cycles; (*e*) definite prayer for individual missionaries.
    (2) Prayer circles and bands.
    (3) The devotional service in the regular meeting.

III. Channel of Self-expression in Service: Money.

IV. A Program of Education Concerning Stewardship.
  1. General.
  2. Specific.
    (1) The power of money.
    (2) The stewardship of money.
    (3) Loyalty to established agencies.
      (*a*) Facts; (*b*) method; (*c*) the budget; (*d*) apportionments; (*e*) regular work; (*f*) specific work; (*g*) special gifts.

V. A Program of Effort Concerning Stewardship.
  1. Study of field.
  2. Preparation and presentation of budget.
  3. Collection, care and disbursement of funds.

VI. Channel of Self-expression in Service: Personality.

CHAPTER V

THE KING'S TREASURY

Education a Twofold Process.

We emphasize education in missions as if it were the one essential, because, where it is lacking, prayerlessness and powerlessness in service for the world-wide conquest of our King are found. But education is a twofold process. It is not simply an act of pouring in information, with no volition on the part of the receptacle, else it might be stereotyped and repeated indefinitely.

Giving as well as Receiving.

The life with no inlet is always empty. The life with no outlet is stagnation; it is its overflow that determines the depth of its infilling. Intelligence that does not express itself in active service is really a form of self-indulgence. True education involves also the response of the recipient in a self-dedication that recognizes in every enlarging, enriching influence a call of God to coin the new experience into gold, and pour it into his treasury in gifts of life and love.

Channels of Service: I. Prayer.

There are three channels for self-expression in service: prayer, money and personality, and of these prayer is by far the most important. The missionary enterprise was born in prayer. Every forward movement has been the result of prayer. Its ultimate victory is absolutely depen-

dent on prayer. Through prayer it is possible for the Christian Church to unlock doors, remove barriers of opposition and persecution, thrust laborers into unopened fields, secure money to equip them and to expand their service, qualify leaders both at home and abroad, rescue them from hardship and peril, sustain them in loneliness and weakness, multiply the results of faltering efforts, and bring final conquest for the forces of life and light. No fact is more universally acknowledged by the followers of Christ, nor more universally ignored. Thousands of voices unhesitatingly assent; yet thousands of lips are dumb and hearts are cold. It is so much easier to work than to pray that we busy ourselves with our small and often futile activities, while this great, unused power lies idle in our hands.

Causes for Neglect of Prayer

The neglect has been due partly to the lack of a living realization of the power of prayer, and partly to a feeling that in the realm of spiritual and intangible things, a mechanical system is an intrusion and that the spirit of God must work unhindered with the individual soul. But more and more we have come to realize that the most powerful, the holiest, the most difficult service God asks of us demands an equal degree of preparation, concentration and perseverance, and that if prayer is really to become the passion of our hearts, the vision of its power must possess our intellects and our wills.

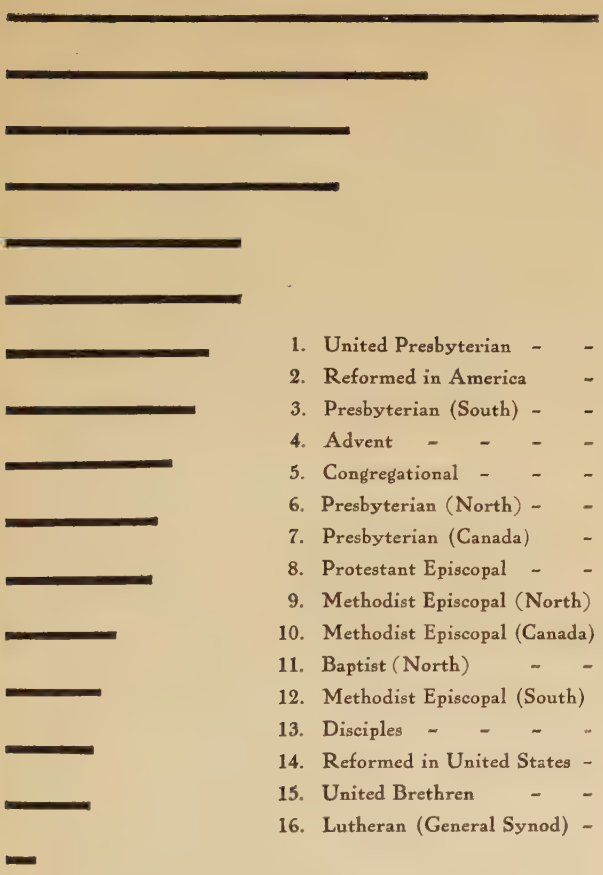
Prayer in the Plans of the Missionary Society.

How this purpose is to be accomplished in the missionary society may well be made the subject of united thought and investigation. The Executive Committee that does not make a careful study of the place and power of prayer in the economy of its society, but leaves its development to chance, or the co-operation of other influences in the church, cannot hope to be an actual spiritual force in the lives of its members. Any policy that provides for extension of membership, for broad education, for financial enlargement, and does not include a definite, practical program of prayer is useless and worse than useless; because we may trick ourselves by a semblance of activity into the belief that we are really busy about the King's business, when it is only a fumbling effort to carry out our own plans.

A Program of Prayer.

The policy suggested at the close of chapter third thus declares its purpose regarding prayer: "To impress the power of definite and persistent prayer in public and in private; to form prayer circles to pray for special needs at home and abroad; to urge the use of prayer calendars and cycles and the observance of a specified hour for prayer; to exalt the devotional service in the regular meeting." This may well outline the plans of an Executive Committee regarding the promotion of private prayer, the number of prayer circles, and the motive and management of the devotional element in the regular meeting. The execution of its plans might be entrusted to a

*PER CAPITA GIFTS TO FOREIGN MISSIONS



1. United Presbyterian - - $2.48
2. Reformed in America - 1.77
3. Presbyterian (South) - - 1.60
4. Advent - - - - 1.39
5. Congregational - - - .98
6. Presbyterian (North) - - .98
7. Presbyterian (Canada) - .85
8. Protestant Episcopal - - .79
9. Methodist Episcopal (North) .69
10. Methodist Episcopal (Canada) .63
11. Baptist (North) - - .61
12. Methodist Episcopal (South) .46
13. Disciples - - - - .40
14. Reformed in United States - .36
15. United Brethren - - .35
16. Lutheran (General Synod) - .12

Per Capita Expenditure at Moving Picture Shows in 1912

LFT AND BFB

In One American City, $5.85

*Statistics taken from Reports of the Layman's Missionary Movement, and of the Edinburgh Conference, 1910.

committee of which one member would be responsible for the devotional service in the meetings, one would be the leader of prayer circles, and another would have charge of the literature on prayer.

How shall the missionary society develop in its membership the desire and the power of prayer? It may attempt it (1) by education for prayer, and (2) by stimulating the practice of prayer.

Education for prayer must be both general and specific. Nothing will quicken prayer like a true conception of the hopeless conditions of misery and pain which only the Gospel of Christ can remedy; but this realization alone will not give the highest efficiency. There must be specific education in prayer which must include (*a*) the value of prayer as a personal resource. To the world, even to the large majority of Christians, prayer is *no more* than a personal source of power and strength. Prayer for the daily task, for power against temptation, counsel in doubt or difficulty, strength in weakness, health, wealth or happiness,—prayer for personal, spiritual growth, that from the secret place with Him we may go out renewed and strong in endurance, to live the common life and make it God-like by its reflection of His image, such prayer is indeed needed and blessed, but it alone does not fulfill prayer's highest office. It is so much easier to ask for ourselves than for others that we cannot ask for them with fervor until we

Education for Prayer: Both General and Specific.

(a) Personal Petition.

have learned to pray deeply for ourselves. But until our prayers have looked beyond the horizon of our own interests, we have not caught the vision of their possible power.

(b) Intercessory Prayer.

Intercessory prayer (*b*) has been called by Dr. A. J. Gordon "the climax of prayer." Whether it is offered for the one nearest us or for the wide world, it is prayer in its highest form, because in just so much as it partakes of the selflessness of Christ it shares His power with the Father. When we can learn to feel the need of the world as deeply as we feel our own in times of pain or peril, when we can realize the darkness of a soul without God, when we can seek for others who are bearing crushing burdens the daily strength without which we know that we ourselves cannot face the daily tasks, when we can in spirit lead others to the mount of vision that has been the place of our own renewal—then God's work will be done in lands near and far, and the reflex blessing in our own lives will bring a deeper joy than we might have gained by selfish seeking. The missionary society can have no more fruitful ministry to the women of the church than to teach them the meaning of intercession as distinguished from prayer for self.

(c) Results of Prayer.

(*c*) The Results of Prayer. Intercession for others must not only be as fervent as for ourselves but as specific and expectant. The answered prayers of the Bible and of Christian history are a glorious cloud of witnesses that should be con-

stantly summoned for the strengthening of faith. Pastor Gossner "prayed up the walls of a hospital and the hearts of the nurses, prayed mission stations into being and missionaries into faith, prayed open the hearts of the rich and gold from the most distant lands." Hudson Taylor, himself a triumphant example of the victorious power of believing prayer, was commissioned by the petitions of godly parents as a messenger of life in China years before his own decision was made. Was it not in answer to the prayers of Marianne Adlard amid the vigils of pain in a London sick room that Dwight L. Moody came across the sea and into an experience in soul-saving that was the beginning of his life work? The prayers of saints have ever prepared the way of the Lord, His path of heavenly light through darkened human history.

Used in the Missionary Meeting.

The records of answered prayer should be a serial story, continued from month to month, in all our missionary meetings. Every devotional service, every sentence prayer might be preceded by a brief recital of the answer which some other prayer has found. It would give point and power to each petition, if those who prayed were thus led confidently to expect an answer. If the precious personal experiences, both of workers at home and of missionaries on the field, were forwarded to Board headquarters, a list might be kept constantly that would become a rich treasury of testimonials to God's daily miracle in the lives of those who trust Him.

Instances of Answered Prayer

Such testimony is given by Miss Gertrude Ryder of Japan in "The Helping Hand," July, 1912, where she records eleven distinct answers to eleven separate prayers in eight months. Miss Jennie V. Hughes in "The Woman's Missionary Friend," October, 1911, tells the beautiful story of frail Anna Stone, the sister of Dr. Mary Stone, who, on her deathbed, prayed into being the Knowles Bible Training School at Kiukiang, China, dedicated to the evangelization of the women whom it was her dying grief to leave without a teacher. "Six months later in a church in Troy, where the New York Branch meeting was being held, during the consecration service when the treasurers were kneeling together with the Branch officers asking for guidance for the appropriations, the thought came suddenly without suggestion from another to erect a Bible training school for women. Months afterward the thought grew into a fixed purpose, and no one in China or America knew, until the good news was sent over the waters to Kiukiang, of the prayer of the dying Chinese girl."

How a Revival Began.

"The Study," September, 1910, contains a marvelous record of how a great revival in China began in Texas. "The whole Church has rejoiced over the great revival in China. It came not alone by the toils and prayers of those on the field, but by the way of faith. Dr. Brewster says: 'As far as we could see, we had no reason to expect a revival.' It came in answer to the

prayers of two people. One was the native pastor appointed to the Hinghua Church, who felt the burden greater than he could bear. The other was the mother of a missionary. In a Texas town a saintly woman, aged and infirm, said, as her loved daughter turned her face again toward China, 'I can't do anything else, but I am going to pray for a revival in Hinghua.' To this she gave herself. Month after month the prayer of intercession rose from her heart. At last she wrote to her daughter, 'The revival is coming. I have the witness.' Before the letter reached the field the answer was there, and thousands were brought into the Kingdom.''

Education for Prayer: Its Method.

Education for prayer will be ineffectual in reaching any large number unless its method is as carefully defined as its teachings. This method will do well to include both (*a*) public instruction and (*b*) private study.

(*a*) For the public instruction the regular missionary meeting is not sufficient, both because of the long interval between its sessions and because of the necessary division of time with other interests. The pastor may be asked to give a series of addresses on prayer at one of the Sabbath services or at the midweek meeting, dealing in a practical way with the subjects of how to pray and what to pray for and with the vital connection between prayer and Bible study in developing the Christian life. The woman's Bible class, which exists in almost every church,

meeting either on a week day or in connection with the Sunday School, might offer such a course for a specified number of weeks, at the request of the woman's missionary society. It might be understood that it is given for distinct training for service, and a committee appointed to secure the attendance of the members by careful canvass. Special classes might be organized, taking the place of the regular mission study classes, as a study fundamental not only to missionary effort, but to all Christian experience. The Young Women's Christian Association is usually prepared to offer such a course, and would no doubt be glad to give it especially for the women's society. Visiting missionaries will always, if asked to do so, emphasize their entire dependence upon prayer, and will often give remarkable instances of prayers answered in their own experience.

Private Reading and Study.

(*b*) Private reading and study. The best textbook for the study of prayer is the Bible. The words of Christ concerning prayer, His own matchless prayers, His example in night-long vigils, in early morning communion, in close and constant reliance upon the Father must possess us and teach the reality and power of prayer. The great prayers of the Bible, its men of prayer, the prayer life of the early Church must strengthen our faith and inspire our petitions, if they are to be equal even in a small degree to our world-wide opportunity. The list

of reference books at the close of this chapter includes a number which will be found helpful aids to the study of prayer in the Bible.

The Practice of Prayer.

But teaching people the need of prayer, teaching them the possibilities and the results of prayer, teaching them how to pray and what to ask is not teaching them to pray. Only by encouraging in every way the practice of prayer can we build up a band of Christians who are unalterably convinced of the daily, imperative necessity for prayer in their own lives. The missionary society may stimulate the practice of prayer (1) by suggesting aids to private prayer, (2) by the organization of prayer circles and bands and (3) through the devotional element in the regular meeting.

Aids to Private Prayer: A Stated Time.

(1) Among the aids to private prayer may be mentioned (*a*) the observance of a stated time for prayer and a determination to let nothing interfere with it. The morning watch, kept by thousands of students and young people, and the fixed Hour of Prayer observed by almost every Mission Board, have belted the world with golden chains of intercession. The stated time for private prayer was never so necessary as it is in our intense modern life, and the society whose members are wont to spend these sacred moments alone with God will find all its work accomplished with least friction, uncertainty and loss of power.

Special Seasons.

(*b*) The observance of special seasons in special times of need. Dr. Mott tells us that the

holiest college student of his acquaintance had a habit of spending almost an entire day at the beginning of each month in communion with God. Do we dare to meet trial or emergency or opportunity with less preparation than Christ who, unhurried and unhindered, waited upon God in every time of crisis in His life?

Forms of Prayer.

(*c*) The use of forms of prayer. In the reference list is suggested a number of collections of prayers which have directed and enlarged the intercession of many Christians. Especial attention is called to "Helps to Intercession" (Andrew Murray) and the pamphlet, "Prayers for Missions," published by the Protestant Episcopal Board. "Those who do not belong to liturgical churches," says Mr. Doughty, "lose immensely by not making themselves familiar with the noble expressions of devotion in "The Book of Common Prayer."

Prayer Calendars and Cycles.

(*d*) The use of prayer calendars and cycles has been blessed in uniting, not only in heart, but in voice, those who labor for a common cause. Almost every Board supplies these helps in some form and their widespread use should be promoted in every way by auxiliary societies. Many Boards publish an annual calendar, containing the names of all missionaries, maps and information that make prayer more intelligent and vivid. One magazine prints each month a birthday prayer cycle of its missionaries. Another Board prints a booklet, containing photo-

graphs of its missionaries, with the birthdays beneath the pictures. The Prayer Cycles published by the Student Volunteer Movement and jointly by the Laymen's Missionary Movement and the Missionary Education Movement (the latter supplied with a full set of maps of occupied and unoccupied fields) lead us out around the world in the path of every organized effort for its redemption. Best of all for Christian women is the "Year of United Prayer," recently issued by the Central Committee on the United Study of Foreign Missions and sold by all Women's Boards of Foreign Missions. Its daily use by the two million women who are members of our missionary societies would mean a mighty wave of intercession that would put far more power into our work than all our policies and plans.

Prayer for Individual Missionaries.

(*e*) Prayer for individual missionaries and forms of work. Mr. J. Campbell White has suggested that groups of from fifty to one hundred people be formed to pray habitually for each missionary on the foreign field, that a record of the names be kept, and that at regular intervals these praying helpers be notified by the missionaries of special needs and requests. In pursuance of this suggestion, two prayer cards have been used by one interdenominational committee, the record card, kept by a secretary in each denomination, containing the names of those to whom the requests for prayer and notice of

prayers answered are sent. No one should be asked to assume such an obligation lightly, but where it is done voluntarily and with deep purpose, the prayer life of the intercessor may be greatly enriched and vitalized, and the missionary cheered and helped. One auxiliary in its year book prints parallel with its list of members the name of the missionary each member represents for the year, and the member is invited in a footnote to respond at roll call with intelligence of her missionary.

Prayer Circles.

(2) Prayer Circles and Bands. God has very clearly promised a special blessing upon agreement in prayer and these promises the missionary society must claim, both by precept and practice. Its every enterprise must be begun, guided and consummated in prayer, if it is to attain the ends God seeks. Its own aims may be apparently successful, but very far from His. The Executive Committee must be the center of its prayer life and every department and committee must unite in definite, persistent petition for its own work. If every interest of the society and all its members are thus taken to God by a praying band, a loyal inner circle, inefficient officers and committees may be prayed into effective service, and a spiritless society may be prayed into power.

Prayer at the Board Rooms.

In the history of every woman's Board, its seasons of prayer have proved its source of strength. At many Board meetings a Prayer Room is set apart where at all times of the day

women kneel in intercession. The Prayer Circles which preceded and followed Jubilee meetings were everywhere acknowledged as the secret of Jubilee success. Time was found for them in overflowing days, because, like Martin Luther, who doubled his hours of prayer when duties thickened, women were too busy to do the work without their aid. In many auxiliaries less vital activities might well give place to some such plan as the following, presented to its constituency this year by the Presbyterian Woman's Board of Home Missions, under the title, "Vitalizing Our Societies":—

Believing that all missionary enterprise should be impelled by intelligent, fervent and concerted prayer, it is urged that the entire membership of every woman's missionary society including the home division shall be organized into . . circles of { three / five / nine } women, who shall unite in promising to devote ten minutes daily to definite prayer for missions. The president of the society shall indicate the division of the members into circles.

It is urged that each circle shall hold { bi-monthly / quarterly } meetings at the home of one of its members, for concerted prayer and reports of answer to prayer. The circle meetings should be deeply spiritual and of such close fellowship as to unite the members to do more efficient service. That prayer may be united and definitely directed, prayer topics should be prepared and sent to each circle leader.

If there are societies where it is not possible to win

the co-operation of the entire membership, begin with one small circle, making it intensive and strong. If, because of lack of leadership, there are no circles organized, individuals are urged to use the pledge blank, which will be supplied in sufficient numbers for the entire membership of societies. The Woman's Board earnestly hopes that every local society enlisted under the banner of the Board, will accept this plan for concerted prayer, so there shall be one great circle of praying women whose intercession will daily ascend to the throne of grace.

The Devotional Element in the Regular Meeting.

(3) The devotional service in the regular meeting must be its climax of power in which centers and culminates all its spiritual effort. To it individual and circle study will contribute their choicest lessons and here the women not yet reached by either method will learn to live in the atmosphere which is "the Christian's vital breath." If one woman who realizes its import has entire charge of the devotional part of the meetings for the year, it will be their most carefully planned feature, every verse of Scripture, every hymn, every prayer contributing to the one aim of the program.

Use of the Bible.

The Bible lesson should be distinctively a missionary message, selected, if possible, for its significant bearing on the subject for the day, and should show how constantly through His Word God reveals His plan for the world. A brief passage will be more powerful than a whole chapter, if its meaning be driven home with clearness and force.

Its music is perhaps the weakest feature of the average missionary meeting. A special committee might be made responsible for it who would candidly face the question, "Is the music in our meetings at present either appropriate or helpful? If not, how can it be remedied?" This committee should make its study for the year, to see that the music is put on as high a plane as the program committee seeks along other lines. Secular solos, used merely to entertain or to gain the interest of the singer, are always a mistake; solos are only of value if they deepen the spiritual impression. Miss Belle M. Brain, in "Holding the Ropes," suggests an entire meeting where hymns associated with great missionaries and native converts are sung and their stories told, and she gives abundant material for such a service.

Music as a Devotional Element in the Regular Meeting.

If the primary business of the Church is prayer, the primary aim of the missionary meeting is to train its members in prayer. A central prayer thought for the day may be printed in the program, gathering up and focusing its whole impression. Subjects for prayer, with names of missionaries for whom prayer is asked, may be printed in the program, announced at the opening of the meeting, or written on the bulletin board. Short prayers and quotations about prayer may be used in the same way. Each topic presented may be followed by a brief petition or a moment of silent prayer. Special needs or crises may be remembered in a series of prayers that in

Prayer as a Devotional Element in the Regular Meeting.

the limits of one sentence emphasize one phase of the need. A prayer hymn, sung with heads bowed, may embody the longing of timid ones, otherwise voiceless. Praise for the answers which definite, expectant prayer will surely bring must not be forgotten.

Channels of Service: II. Money.

When we have achieved a Church that prays for missions, not only in the name, but in the spirit of its Master, the problems of the treasury will all be solved. We cannot long pray "Thy Kingdom come" with a passion which in depth and intensity is an echo of Christ's own, without pledging to the building of that Kingdom all the resources of life. The gift of money will become a necessity as a factor in spiritual growth, no less than the gift of prayer. Normal, spiritual growth will no more result from spasmodic, emotional giving than from irregular habits of prayer and Bible study. A deepened spirituality will seek every channel for love's expression. Giving will become a sacrament, not a sacrifice, a holy privilege through which we give to Him again what is and has been through all the ages His own. When we call what is His our own and keep it for selfish uses, we set at nought the fulfillment of His larger purpose in our lives and in the world.

The Duty of the Woman's Society to Its Members.

To awaken and develop in all the women of the Church a true and complete view of the stewardship of life and life's possessions is but one step beyond its program of education and

prayer in the definite responsibility of the woman's missionary society. At each step its policy must be comprehensive, its plans clearly outlined, and its organization efficient. To secure intelligent and consecrated giving, the finance department must offer (1) a program of education, both general and specific, and (2) a program of effort which shall afford an opportunity for every woman to give, as her newly awakened sense of obligation shall inspire and direct.

Program of Education: General.

1. *General.* The finance department must be so closely in sympathy with the department of education that the whole educational program shall enforce the necessity for practical and immediate expression of sympathies and impulses aroused. The direct financial appeal should never come until the way has been prepared for it by long and careful seed-sowing.

Program of Education: Specific.

2. *Specific Education.* The program of specific education must include teaching as to (1) *The power of money.* "Money," says Dr. J. R. Mott, "is not only a standard of value and an instrument of power, it is itself accumulated power. It is not only potent, but in some respects it is well-nigh omnipotent. Money has power to enable a man to multiply the length of his life service. With it he can set others to work, while he himself continues to labor, thus paralleling his own life work." ("The Pastor and Modern Missions.")

"Money is myself," says Dr. A. F. Schauffler. "In concrete form, it represents my skill, my brain and brawn, my hopes and ambitions. Directed by the Spirit, it may represent my vision of Christ and His power to transform material values into spiritual within me."

The Stewardship of Money.

(2) *The Stewardship of Money.* No part of the work of the department must be planned more carefully and patiently than its program of education regarding the right use of money. It must be continuous and progressive: publicly, through constant emphasis in Bible readings and devotional service, in talks and papers in the regular meetings, in discussions in study classes and reading circles, in sermons from the pulpit; privately, in conversation, and by the tactful, persistent and widespread circulation of literature. It must include deliberate and prayerful study of the law of the tithe in the Old Testament, of the broader interpretation of Christ to cover all of life, of the precept and practice of the early Church. It must involve a thorough search by the Committee through all available literature for material on the subject of stewardship and the selection of that best fitted to the needs in its own church. A few books and pamphlets are given in the reference list at the close of the chapter. The Student Volunteer Movement and the Laymen's Missionary Movement publish admirable pamphlets on this subject.

Scope of Study.

The teachings which the finance department strives to impress must be broad and deep enough to include (*a*) the meaning of stewardship under present-day conditions; (*b*) its universal application through systematic and proportionate giving; (*c*) the necessity of purity of motive; (*d*) the principle of sacrificial living which must become the passion of the Church at home as it has been its glory abroad; (*e*) giving, accompanied and followed by prayer.

Loyalty to Church Agencies.

(3) *Loyalty to the established agencies of the Church* as the natural channel for the Church's gifts. In spite of the colossal wealth of Christian nations, in spite of the fact that a fair, perhaps a large, portion of this wealth is controlled by avowedly Christian people, Commission VI of the Edinburgh Conference was obliged to affirm:—

> The investigation of this Commission reveals the fact that there is not a leading missionary society in Europe or America that is properly supported. In the judgment of the officers of all these societies, work that ought to be done is left undone, open doors are unentered, and even what has been begun is often disastrously neglected because of the insufficiency of the financial support.

Education Concerning Denominational Work

While the solution of the problem of denominational support is based on education regarding the whole cause of missions and its relation to Christian stewardship, it involves also instruction as to denominational agencies and the responsibility of the individual concerning them. This instruction must include intelligence regarding

Intelligence: (a) Facts.

(*a*) *Facts.* The individual member of a church should be as familiar with the methods and operation of the Mission Boards of the denomination to which she belongs as with the work of the local church. The process of education must be gradual and cumulative, but it is the duty of the finance department to bring before the women of the church in concrete form the responsibility of the denomination, of the general Board, of the Woman's Board and of the state and local society to the non-Christian world. It must also make plain the total amount needed by the Boards for the current year, the amount *per capita*, the amount contributed by the local church and the local society in the past year, the apportionments for the coming year, the total number of women in the church, the number contributing through the society, the amount *per capita* now given and the amount needed. All these figures should be illustrated by simple charts, which should be displayed not once but many times in the meetings that they may silently teach their lesson.

(b) Method.

(*b*) *Method.* As a purely business proposition, the rank and file of the church membership should know something of the administration of the mission funds of the Church. The women of the Church, as stockholders in a corporation, should be intelligent concerning the financial methods both of the general Board and of the Woman's Board. What is the budget and how is it compiled? What regulates the making of

appropriations and apportionments? What constitutes the difference and the importance in distinction between regular and special gifts?

(c) The Budget.

(*c*) *The Budget.* A Mission Board does not dispense the gifts of the Church in response to every call for help. Each mission in the foreign field is required to make annually a carefully and prayerfully thought-out estimate of its needs for the coming year, not in a lump sum, but in a detailed, itemized statement, including reasons for every advance asked. In a series of meetings, the Finance Committee of the Board reviews these estimate sheets, measuring against them the income that can reasonably be expected from donors at home, considering every possible contingency that may influence it favorably or unfavorably. The budget is then made up for the Board's entire expenditure for the year. The grants to each mission often involve distressing "cuts" from the original estimate that bring grief alike to Board and missionaries by curtailing the advance that seems imperative and even by reducing the established work. These grants are usually known as *appropriations* as distinguished from the *apportionments* by which the amount of the funds needed is assigned to the supporting societies.

(d) Apportionments.

(*d*) *Apportionments.* The methods by which apportionments are made vary so greatly under the organization of different Women's Boards and involve so many changing problems of relation-

ship to the general Boards that it is difficult to generalize. Under some Boards the apportionment is made by the Board itself and sent to supporting societies individually. Under others it is made by a committee of representatives of the state societies concerned, and under still others the two methods are blended in a joint council. Each local society should know the plans and methods of its own denomination and its own vital part in them. The apportionment is not a mechanical device by which the Board attempts to lessen its own accountability. It is not an abstraction, but a flesh-and-blood reality. However the apportionment comes, there must be no lessened appreciation of the fact that responsibility is not diminished by being equalized, and that loyalty to the Church and to Christ, who is the Head of the Church, demands that each individual woman shall bear her share in the work committed to Christian women.

(e) Regular Work.

(*e*) *Designation of Gifts.* The regular work of a Woman's Board, whether operating independently or through the treasury of its general Board, is the established enterprise that it carries from year to year. Its scope and variety have already been outlined in chapter second. Without regular and continued support, its usefulness is crippled and its advance retarded. An apportionment for this work, when accepted by a state, district or local society, becomes a pledge and its fulfillment must be considered a sacred obli-

gation, paramount in its claims to any and every appeal, no matter how great the seeming need, nor how large the apparent possibilities.

(f) Specific Work.

Gifts for the regular work include the general fund, which covers the whole range of effort and allows the Board to apply the money where need or sudden emergency dictates, and specific donations, designated for some particular object or phase of the work and called Specifics, Special Objects or Specific Work. Specialized giving takes missions out of the realm of the abstract and makes it concrete and vivid by introducing the personal element; it enlists initial interest and sustains it until the larger motive of giving to Christ's work for His sake can be fostered; it deepens responsibility for support; it offers a definite and compassable task in the support of a native helper, a missionary, a school, a hospital, an entire station; it induces intelligent giving that by training may be developed into progressive giving. Its disadvantages are that it is often temporary or spasmodic, and that it has a tendency to center interest in one individual or one phase of the work, thus losing the broader view and the sense of universal need. In its extreme form, it imposes difficult and often insupportable labor on over-burdened missionaries, by requiring many special letters and reports. While it has largely swelled mission treasuries and increased the number of givers, it involves many perplexities, unless the Specific Work is kept within the

budget and safeguarded by confining it to the support of a scholarship instead of a scholar, to the salaries of missionaries or to specified shares in the expense of an entire station instead of individual scholars or workers. Of this "station" or "parish abroad plan," which is being increasingly used by the larger Boards, Dr. A. J. Brown says:—

"It is proving satisfactory alike to givers, Boards and missionaries. It allows a flexible use of mission funds in accordance with the best judgment of the missionaries and the changing necessities of the work, provides a support for all departments and not simply for a few, makes it possible to furnish adequate information, gives room for steady advance of interest and gifts instead of fixing limits, and insures the continuance of the gift to the permanent work uninfluenced by changes in personnel." ("The Why and How of Foreign Missions.")

Special Gifts.

No Board is able to secure permanent pledges from supporting societies for all of its established work. For the residue unapportioned and for unforeseen emergencies and for advance it must depend upon special and extra gifts. The multitude of forms that these have taken under various Woman's Boards evidence woman's ingenuity and her continued longing for new channels for love's expression. Among these devices are Life Memberships, both for adults and children, Honorary Memberships, Memorial Gifts, Legacies, Annuity Bonds and the mighty mite box, whose pennies and dimes have aggregated

thousands. The Thank Offering or Praise Offering is universally observed,—that spontaneous gift, over and above regular contributions, by which we seek, though faintly and inadequately, to express gratitude for the victories of the King's army in all lands and for personal blessings,—a new joy found, a prayer answered, a temptation overcome, a cross sanctified, the freshly realized nearness of our Lord. From the first timid offering of a grateful heart until the glad Jubilee Year when American women brought a gift of love of more than a million dollars, God has richly blessed and used both gift and giver. Unique in its method is the United Offering of the women of the Protestant Episcopal Church, when every third year they come together by hundreds and, kneeling at the Communion Table, offer themselves anew for missionary service, presenting to God their Thank Offering, gathered through the three years just closed.

Program of Effort.

Program of Effort. The program of education of the finance department, while fundamental, is only preparatory to the program of effort in which it must culminate. Practical application of the principles of stewardship must be made to the individual life. Every woman in the church must be convinced that she is a necessary unit in the progress of the work committed to her denomination, and that without her co-operation it fails so much in efficiency. The

program of effort should include a study of the field, the preparation and presentation of the budget, the collection, care and disbursement of funds.

Personnel of Department.

The finance department may be composed of the treasurer, regular collectors and special solicitors. The treasurer is its head and guiding force, and it is imperative that she be wisely chosen. While spirituality is as essential in this office as in all offices, no amount of it here will take the place of unfailing accuracy; nor will deep interest suffice in place of promptness, persistence and strict business training and methods. All Boards recognize this fact by publishing instructions for treasurers; but we greatly need a complete and comprehensive Manual that will give to the finance department its real place of dignity and importance in relation to all our effort. There may be one or more regular collectors for each district and an adequate number of solicitors for the annual canvass.

Study of the Field.

The preliminary study of the field should immediately follow the organization of the department. In a special mission study class, led by the treasurer, the members of the finance department should thoroughly master all available literature on stewardship and the specific work of the department. They should study the records and reports of their society, its past gifts, and present apportionment, which should always represent their minimum, not their maximum

effort. They should be satisfied, not with a reasonable, but with a proportionate advance. Frankly, kindly and confidentially, they should, by means of the card index, reinforced by personal knowledge, study the ability of the women of the church, not merely of the members of the society, and after thought and prayer select a goal, possible in the light of their resources and adequate to the unparalleled opportunity.

Preparation of the Budget.

The budget should be a clear, business-like statement of (1) the apportionment; (2) the amount in excess of the apportionment which in the opinion of the department, the society is capable of raising; (3) the amount necessary for contingent fund or administration expense. Some Boards ask a definite sum per member, varying from ten to sixty cents a year, for the expense of Board, state and district work. Where this is not the case, a regular plan should be included in the financial policy of every society. There is no greater extravagance than to retard the great business of the King by small, mistaken economies; its magnitude demands a dignified and adequate system. The "penny collection" at the meetings is uncertain and undignified. The plan of taking a certain per cent of the receipts is open to criticism, as the money was given for direct work on the field. After each department has carefully estimated the allowance which it will need for the year, the finance department may calculate its proportion of the

probable pledges based on last year's receipts. Each woman may then be asked to add this proportion when making her pledge, an extra envelope marked "for the contingent fund" may accompany the others, or a uniform amount per member may be asked. Whatever method is used, it should be fully explained, discussed and voted upon when the policy is adopted, and it should be made equal in importance to the other offerings by being collected by the same method. It should include district, state and Board expense fund, printing, postage and similar supplies for all departments, mite boxes, envelopes and subscription cards, library books, leaflets, maps, charts and study class helps, expense for missionary and other speakers, and for delegates to all conventions and gatherings where representation would bring practical benefit, and a margin for general expense. There is no legitimate reason why the officers and committees who carry the burden of labor should also meet its expense, and a woman's society that cultivates a sound business policy will ultimately build up a self-respecting constituency.

Presenting the Budget.

The *initial* approach of the missionary society to the individual should *never be an appeal for money*. But at least once a year it should offer to every woman in the congregation an opportunity to aid in meeting the need of the world through the Board which it represents. Its duty is to train a band of intelligent and consecrated

givers by gradual and thorough education, so that when this opportunity is presented, the gifts will be voluntary and proportionate to personal expenditure. Just preceding the annual canvass, the educational program should be intensified and centralized and interest stimulated in the specific work to which the society is pledged. It is not too much to ask that at least once a year all the women of the congregation shall come together in the annual meeting of the woman's society, and every possible means should be used to secure their attendance. Many societies make this an all day meeting, emphasizing the social element in the noon luncheon. In the morning the past year's record is reviewed and in the afternoon the coming year's policy is discussed and adopted.

The budget should be presented in a clear, concise, direct statement, with a distinct effort to impress its binding obligation, not alone upon the members of the society, but upon all the women of the church. By charts and maps the interest should be localized and individual responsibility developed, full opportunity being given for questions and discussion. Each Executive Committee must determine for itself whether pledges shall be received at this meeting or entirely by personal canvass afterward. If an every-member canvass is conducted by the Missionary Committee of the church, the society's plans must be harmonized with it. But either through this

committee or independently, this canvass must be made thoroughly, tactfully, prayerfully, and every woman in the congregation should be included. No finance department should attempt the collection of funds by any method without careful study of the admirable literature prepared by the Laymen's Missionary Movement. A well-known missionary recently made the following suggestions regarding the value of personal effort:—

Personal Work to Secure the Large Gifts.

Find those missionaries who are competent to do personal work and utilize them. Usually the home societies are content to use them only for public meetings and general inspiration and the personal field is entirely unworked. In most congregations there are people of some means, often of large means, who may be slightly interested or not at all. They are accustomed to public addresses and these stir only the ordinary general interest without personal application. A personal call, a direct presentation of the nature of the cause and of their own individual opportunity and obligation, leaving with them, perhaps, a statement of specific things they can do from among the authorized objects of the Board, may arouse and enlist them. Not every one can do this personal work, but when you get the right one nothing equals it. Have a public meeting, where the missionary gives a stirring talk. Let the local leader decide on who are to be visited and see that they are there. Then immediately after start the personal visitation campaign, making specific appointments beforehand and being frank with regard to the purpose of the visit.

Collection of Funds.

If the pledges provide for weekly or monthly payments, the duplex envelopes and the customary methods of the church Missionary Committee

may be used. Many societies have achieved equal quarterly payments by means of regular collectors who call quarterly upon a specified list of from ten to twenty women. If payment is made annually, it should always be secured in advance, if possible.

Care of Funds.

Many Boards now publish an authorized system of bookkeeping for state, district and local treasurers, tested by experience and uniform with that in use at headquarters. Those in use by the Southern Baptist, Presbyterian (Philadelphia) and the Christian Woman's Board of Missions and that of the Methodist Episcopal Church, South, have been unusually successful. Unless thus aided by her Board, each local treasurer should devise for herself a method practical and accurate. The card system is simple and adaptable, lessens labor, and makes it possible to give information of the exact standing of the society at any time.

Disbursement of Funds.

A pledge at the beginning of the year and equal quarterly payments in even dollars would annually save to the treasuries of Mission Boards for the extension of the Kingdom many thousands of dollars now wasted in interest on borrowed money and in unnecessary clerical labor. The Church is waking to this fact and many women's local societies, unable for any cause to make payments promptly, now borrow the money and themselves meet the interest; but the need must be emphasized with patience and persistence

until the practice becomes universal. Every treasurer should hang monthly before her society a chart, showing the condition to date of its pledges and payments, and at least quarterly she should present a complete itemized statement, a duplicate of the one which accompanies her remittance to the treasurer next above her in rank. A canvass that includes every woman in the congregation, a straightforward, business-like administration of funds, clear and accurate reports, persistent education and unfailing prayer will enable any society to meet obligations and gradually to secure from its constituency an advance proportionate to its increase in membership, the wealth of its members and their expenditure for self.

Channels of Service: III. Personality.

The missionary society must, if true to its trust, claim from the women of the church, not for itself, but in the name of its Master, not simply so many moments spent in prayer, not so many dollars, not so many hours of service, but the whole of life to be used where and in whatever way He shall decree. It must claim from all a larger place in the drifting moments of every day. As a part of its planned effort it must present to the young people of the church the opportunities for service on the foreign field. It must seek to make Christ regnant in every life that comes under its influence. "We cannot say, 'Lord, be Master of my money; but let me settle the question of my life-work.' No. Christ will

not be played with. He is either Lord of all, as has often been said, or not Lord at all. He wants us undivided; and we will be dealing with the fringes of this subject, if we allow the question to linger in any mind that any mere gifts of time, money, influence, nervous energy, thoughts and will compass the subject. Christ wants the entire personality, in all its relationships, through all time. He wants us not only for all time, but at all times." (Dr. John R. Mott.)

"We give Thee but Thine own,
Whate'er the gift may be."

QUESTIONS

Make your own list of reasons why prayer should be pre-eminent in the plans of the church and in individual lives.

Prepare a policy and program of prayer which you think adequate and necessary for an ideal society.

Prepare a policy on prayer for your own society, covering the points you think necessary, and making it definite on each point as to purpose, numbers and plans.

Outline a program of education regarding prayer which you think meets the needs in your church.

Outline a similar program of effort.

What practical methods can you suggest for carrying out this policy and program?

Compare your ideal policy and program with the one you think possible in your society. If they do not agree, may they not be made to do so in the light of further study, prayer and effort?

Are you satisfied with the devotional service in your regular meetings? If not, analyze the lack and suggest remedies.

Make a list of the remarkable answers to prayer you have personally known.

What is the total number of missionaries in the foreign field from the United States and Canada? If all the Christians at home were organized into prayer groups supporting them, how many would there be in each group? How many groups can you organize in your own church?

Which do you consider most important, fundamentally, an intercessory missionary or one who goes in person?

Draw up a definite schedule of the work of an intercessory missionary.

Why is prayer necessary to Christian life and growth? How is the necessity for prayer illustrated in the life of Christ?

Outline a program of teaching concerning stewardship which meets the needs of your society.

What plans can you suggest for securing the practical application of the principles of stewardship to daily life in your church?

Do you think it possible for the Christian Church in America to meet its obligation financially toward the non-Christian world? Is it possible for your denomination? For your local church? What plans can you suggest for realizing it in your church?

What were the receipts of your Board last year? How much does it ask this year? How much did your society give last year? How much has it pledged this year?

If you were a member of your Board how would you answer an appeal for new work where the need and opportunity were undoubtedly very great, but the necessary money not in the Board treasury? What is the responsibility of the local society in opening new work? What after it is opened?

State all the arguments you can for and against specialized giving. How many of these are met by the "station" or "parish" plan?

What arguments can you give for the every-member canvass? Can you give any reasons why it is not the best plan for your church?

State the arguments for equal quarterly payments.

What necessity do you see in your society for a Contingent or Expense Fund? What do you think the best method of securing it?

What motives of giving would you urge in asking for money for missions?

BIBLE LESSON

Christ's Gift for Us the Measure of Our Gift for Him: John xv. 13; Romans v. 8; I. John iii. 16.

REFERENCE BOOKS

THE STUDY OF PRAYER.

"With Christ in the School of Prayer," Murray (Revell).

"The Ministry of Intercession," Murray (Revell).

"The Key to the Missionary Problem," Murray (American Tract Society).

"Prayer, Its Nature and Scope," Trumbull (Revell).

"Secret Prayer," Moule (Revell).

"The Still Hour," Phelps (Lothrop Publishing Co.).

"Quiet Talks on Prayer," Gordon (Revell).

"The Forgotten Secret," Dawson (Revell).

"With God in the World," Brent (Longmans Green & Co.).

"A Mighty Means of Usefulness," McClure (Revell).

"Individual Prayer as a Working Force," Gregg (Revell).

"The Practice of Prayer," Morgan (Revell).

"Edinburgh Conference Report," Volume VI, Chapter I (Revell).

"Day Unto Day," Matheson (Revell).

"Yet Another Day," Jowett (Revell).

"Christ in Everyday Life," Bosworth (Y. M. C. A. Press).

PAMPHLETS

"Prayer and Missions," a carton of nine selected pamphlets (Laymen's Missionary Movement).

"The Secret Prayer Life," Mott (Student Volunteer Movement).

"Secret Prayer a Great Reality," Wright (Student Volunteer Movement).

"Christ's Habits of Prayer," Gordon (Revell).

"Pray Without Ceasing: Helps to Intercession," Murray (Revell).

'Prayers for Missions," Domestic and Foreign Missionary Society (Protestant Episcopal Church).

INSTANCES OF PRAYERS ANSWERED.

"The Pastor and Modern Missions," Chapter V, Mott (Student Volunteer Movement).

"The New Acts of the Apostles," Part V, Chapter VIII, Pierson (Revell).

"Holding the Ropes," Chapter II, Brain (Funk and Wagnalls).

"Foreign Missions," Lecture 8, Thomson (Scribner).

"The Story of the China Inland Mission," Taylor.

"Individual Prayer as a Working Force," Chapter IV, Gregg (Revell).

THE DEVOTIONAL ELEMENT IN THE MISSIONARY MEETING.

"Holding the Ropes," Chapters I, II, III, Brain (Funk and Wagnalls).

"The Missionary Manual," Chapter VI, Wells (United Society of Christian Endeavor).

STEWARDSHIP.

"Stewardship and Missions," Cook (American Baptist Publication Society).

"The Pastor and Modern Missions," Chapter III, Mott (Student Volunteer Movement).

PAMPHLETS

A packet of thirteen booklets and leaflets (Laymen's Missionary Movement).

A packet of three booklets (Student Volunteer Movement).

FINANCIAL METHODS AND MISSIONARY ADMINISTRATION.

"The Why and How of Foreign Missions," Chapter II, Brown (Missionary Education Movement).

"Edinburgh Conference Report," Volume VI, Chapters X, XII.

PAMPHLETS

"The Church Missionary Committee" (Missionary Education Movement).

"Manual of Missionary Methods," White. "Suggestions for the Every-Member Canvass" (Laymen's Missionary Movement).

CHAPTER VI.

THE UNITY OF THE KINGDOM

OUTLINE OF CHAPTER VI

Aim: To show that the Christian Church can accomplish its world-wide task in all its magnitude and urgency only as it recognizes its unity in Christ and its dependence upon the guidance of the Holy Spirit.

I. Divine Sufficiency and Human Responsibility.

II. An Adequate Share of the Whole Task, to be met by Christian Women.
   1. Through denominational channels.
   2. By co-operation with other denominations.

III. Federation of Women's Missionary Societies.
   In cities and towns.
      Officers, meetings, objective, province.
   1. An Expanding Force.
      (1) Concrete help for small or weak societies.
      (2) Organization of new societies.
      (3) Growth in membership.
      (4) Enlistment of young women.
      (5) A concerted and systematic publicity.
         a. Creating an atmosphere.
         b. Printed matter.
         c. The public press.
   2. An Educational Force.
      (1) The large study class, the lecture class.
      (2) The normal study class.
      (3) Library facilities.
         a. The public library.
         b. Church and private libraries.
   3. A Spiritual Force.
   4. A Conserving Force.
   In the state.
   1. Development of Territory.
      (1) City federations.
      (2) Strategic centers and small auxiliary towns.
      (3) Rural communities
   2. Effective Agencies.
      (1) The Summer School of Missions.
      (2) Institutes. Nation-wide federation.

IV. The Finished Kingdom and Forces That Hasten It.

CHAPTER VI

THE UNITY OF THE KINGDOM

Who is Sufficient?

AMID the complexity of opportunity presenting itself before us, the maze of effort opening to involve us, courage falters, and doubt as to the possibility of victory assails us. On the one hand, "the ever rising, never ceasing voice of the world's need is crying at our doors and will not hold its peace"; on the other hand, as our response to this the greatest challenge in history, are inertia and indifference that yield feebly or not at all, the inadequacy of human agencies, the insufficiency of human effort, the lack of leaders with ability, confidence and enthusiasm, ineffective organization, halting machinery, a bewildering variety of plans and methods whose adaptability seems uncertain and whose connection with the real and final issues at stake seems vague and remote. Who is sufficient to fuse these elements into a triumphant force for shaping the destinies of nations into one Kingdom?

The Sufficiency of God.

"In the face of the opportunity and need," says a recent writer in "The Chronicle of the London Missionary Society," "we are driven back and back, beyond our sufficiency in ourselves or our organization; beyond the sufficiency of our faith in God, which is broken and weak;

beyond the sufficiency of our belief in God, which is narrow and often grotesque; back and back to the sufficiency of God alone." And so out of discouragement and faithlessness, two facts emerge clear and strong, the absolute sufficiency of God to bring ultimate and glorious victory, and the dependence of His work in the world upon human agencies free and unhampered for His use. It is only as He dominates individual lives and moulds them to His purpose that they become invincible.

Our Responsibility under Divine Guidance.

The consciousness of God's power and guidance does not lessen but increases human responsibility to develop all agencies and movements under His dominating influence to their farthest limit of usefulness. Mr. J. Campbell White at the Edinburgh Conference named five principles which he declared capable of universal application in the solution of the problems of the home base. (1) That we define the whole task. (2) That we undertake the whole task. (3) That we confront the whole community with its united task. (4) That we enlist the whole constituency of each church. (5) That we claim the whole personality of each member.

The Vision of the Woman's Society.

The woman's missionary society that with ardent spirit seeks to comprehend and attempt its adequate share of the whole task must approach it from three angles of vision. (1) It must look out over the great world where a thousand millions of people wait for a knowledge of Christ. It must not shrink from the immensity, nor be

dull to the responsibility of the undertaking in its entirety. (2) It must recognize and accept the definite responsibility of its own denomination and must know by careful study not only the forces at work but also the extent of unreached fields. In so far as the young people and the children of the church are directly committed to its care, it must seek their development in the Sunday School, in Bands, in Young People's and Young Women's Societies as carefully as it studies the growth of its own work. (3) Without annulling or weakening its loyalty to the whole task of a united church, in which all its effort culminates, it must clearly face and interpret the specific responsibility of the women of Christian lands to the women of the non-Christian world,—its extent, its distinctive and insistent appeal and its universally binding obligation.

Vision and Task.

The whole aim of this study has been to arouse the local society to a desire to see its world-task a little more clearly in its threefold aspect, and to bring to its accomplishment the intelligent and sympathetic consideration, the prayer-filled fervor, and the patient, gradual attainment which are supreme factors in the realization of any great vision. It has attempted to suggest a program (1) of investigation of facts and forces and boundary lines; (2) of organization of available resources to yield largest results; (3) of enlistment of recruits; (4) of education to fit them for action; (5) of surrender of the whole life to service in

terms of intercession, money, personality. No local society can attempt to meet its obligation with a program less inclusive, though every society can and must build up for itself the details by a process of evolution. The one human essential is that the realization shall become a consuming purpose, burning out every lesser aim, gathering to itself all possible help, both Divine and human, keeping the ideals high, and seeking always to glorify God and serve His ends, rather than to magnify the means by which the ends are wrought.

Contact with Denominational Agencies.

The challenge of the work will be more stimulating and its difficulties lessened by constant and vital contact with others who are meeting the same problems and working toward the same ends. No local society can accomplish its own development without continual reliance upon its state and district denominational societies and its Woman's Board, and that helpful interchange of suggestion and experience that brings breadth of view, the solution of common difficulties, and a sustained assurance of final success. Active participation in the meetings of state and district organizations and, if possible, of the Board, is essential to the local society as are the visits which it receives from missionaries, field secretaries and other official representatives.

Contact with Other Denominations.

In these latter days we are learning that it is also necessary to touch the centers of missionary activity of other denominations and to draw from

them the stimulus and vigor of fresh life and individuality. Unity means less emphasis on non-essentials, strengthening of the great aims we hold in common, smaller loss by duplication, larger effectiveness and reinforcement by concerted action, and final victory. As the women of a community learn together to face their whole task and measure themselves by its requirements they will have a broader and saner perspective and the joy and courage that come from comradeship in a great and growing campaign. This interdenominational fellowship may be promoted through some simple form of co-operative action; perhaps best through a federation of women's missionary societies.

A Missionary Federation.

What then, is a missionary federation, what is its purpose, and what means does it use for its accomplishment? A missionary federation, variously designated as a Union, an Interdenominational Committee, a Continuation Committee, is an organization composed of all societies connected with the churches of a city or given locality, whose purpose is the promotion of work for missions. The constitution of one such Union thus defines its object:—

> To enlarge knowledge of mission work carried on by all evangelical Christians; to enkindle greater interest; to add to the efficiency of our separate societies by comparison of plans and methods successfully used; to encourage systematic and liberal giving; to promote definite and intelligent study, united prayer and effort for the extension of the one Kingdom of our Lord Jesus Christ.

Organization. Its organization should be kept as simple as possible that it may not become burdensome or interfere with the denominational activities which it plans to serve. But simplicity need not mean meagerness or vagueness. Its officers are usually a president, vice president, secretary and treasurer, with either a vice president, a secretary or one or more accredited representatives from each church or society enrolled, the latter usually chosen by the organizations they represent. The representatives should be women of influence who can command the support of their societies for the united plans. Such a group of women working together with "one heart, one way," will form that deep and priceless fellowship whose magnetic power has been one of the elements of strength in union effort. The federation loses its whole force, unless it commands representatives from every church in the territory it covers, the largest and smallest churches profiting alike in its labors and benefits. The range of committees covers the varying lines of work selected,—Policy and Methods, Invitations, Nominations, Young Women, Publicity, Prayer, Mission Study, Library, Programs.

Meetings. Regular meetings are usually held quarterly or semi-annually. Both the Jubilee and Post-Jubilee Campaigns have left us with abundant experience and suggestive subjects and material for such meetings. The annual meeting should have a conservation program, where not simply the

past year of the Union is reviewed, but where the whole missionary effort of the community is collated. The usual all-day meeting, with the luncheon at noon, is one of the strongest factors in the social possibilities of the Union. One service should be given wholly to prayer. There may be arranged any number of conferences, discussions or studies of phases of the work which may later be emphasized simultaneously by all participating societies. If the Jubilee brought us no other or deeper lesson, it taught us the tremendous multiplication of strength in a united appeal to the women who are not interested in missions. Every federation should plan at least one meeting a year distinctively for those who are unaware of the need and significance of woman's work for missions and its claim upon their sympathy and endeavor. Whether it be a luncheon, a dinner, a reception, let all the ingenuity of the committee be expended upon finding the point of contact in lives hitherto untouched and relating them in a definite way to Christ's program of service for the world.

Objective.

The missionary federation as an active force in woman's organized effort is of comparatively recent origin. Here and there Unions have been formed, one historic society dating back to 1870. Gradually and quietly the number has grown as through the years we have come to recognize that, if we would move the world a little nearer God, we must all lift together. But in most

cases these Unions lacked the big and definite objective that gives cohesive power, until the Women's Missionary Jubilee swept them together and women throughout the land found themselves one in purpose, prayer and effort. The Jubilee itself and the Post-Jubilee Campaign for membership and magazine subscriptions furnished exactly the impetus for correlated endeavor that was needed to demonstrate its undreamed resources, and Continuation Committees have since been organized in city, town and hamlet. Something more, however, than a warmth of fellowship and a common memory of past achievement is required to perpetuate and strengthen the bond. Every federation should have a distinct statement of purpose and a clearly, though simply, organized effort to reach it. An admirable example is the policy adopted by the Continuation Committee in an Eastern city:—

(*a*) *Mission Study.* That we co-operate, wherever possible, with the Young Women's Christian Association in introducing and fostering mission study in Nurses' Training Schools; that we follow up the interest aroused among the young girls by securing leaders and forming classes among them; and that in all we aim for the organizing of not less than one hundred new study classes within a year from the date of the Jubilee. We suggest that the Continuation Committee place one of its members in charge of this important department.

(*b*) *Missionary Candidates.* That we renew our purpose to bring missions as a life work before the young

women of our churches, and by watchfulness and prayer prepare the way for God to call them into service as missionaries.

(*c*) *Membership.* That we enter upon a determined effort to win every woman in our churches into active co-operation with the missionary society, and that in order to make the task definite we aim in the year ending February 8, 1912, for a twenty per cent increase in the membership of our societies.

(*d*) *Gifts.* That we set for ourselves as individuals, and for our societies, a new standard of giving; and that we resolutely hold before our women such a percentage of advance in giving as may have been determined upon by our denominational general organizations.

(*e*) *Prayer.* That we recognize in a more experimental way than ever before the enormous power of believing prayer as a factor in the evangelizing of the world; and that we endeavor to increase the number of women in our societies who will "pray in earnestness for the extraordinary, the limitless, the glorious . . . pray with real confidence for blessings of the realization of which we cannot even imagine a way, . . . for we believe in an infinite Father."

Results of Federation.

A missionary federation, if it serves its constituent societies rightly and helpfully, acts as (1) an expanding force; (2) as an educational force; (3) as a spiritual force; (4) as a conserving force.

Expansion.

1. *An Expanding Force.* The first effort of a federation would naturally be a study of its territory and the formation of plans that will meet the individual needs and circumstances disclosed. It must enlist every society within its

bounds that is organized for the promotion of work for missions, draw them into active participation, and classify them in such a way that by a process of exchange, each may help the other and all together achieve a symmetrical advance.

Mutual Helpfulness.

(1) Concrete help for small or weak societies. Numberless ways will present themselves by which small or weak societies may feel the tonic of the fellowship of the federation and receive its guidance and fostering care. Organization may be improved by practical suggestions from those of wider experience, and new life infused into a band struggling against discouragement. It would easily be possible for the large, strong societies in a city to agree to furnish one or more visitors regularly for smaller societies in their neighborhood, either to take an active place on the program, or simply to speak an inspiring word. Occasionally a whole society might go in a body to a neighboring meeting, furnishing the program, if desired, or Reciprocity Days might be regularly maintained by adjacent societies.

Organization

(2) Organization of New Societies. A federation should acquire a list of all churches in its territory which are without missionary societies, and learn the reasons for the lack. If state officers and local workers know that in the venture they may depend upon the support of experienced helpers from adjacent churches until the

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society is well established, organization is often possible. Several small churches in a neighborhood, even of different denominations, might be encouraged to form one strong union society.

Increased Membership.

(3) Growth in Membership. A federation most of whose societies are provided with a complete card index of their constituency and with thorough and accurate information concerning them will soon inspire such system in all. These records complete, the secretaries of the separate societies might form a union committee to study their lists together and check up the women who are not reached by any society. The rightful responsibility for all women outside the churches, often some of the most influential in the community, rests with the federation, and without overlapping or rivalry this committee could study methods of approach, pray definitely together, and devise ways of winning them one by one. There are few cities or towns without a Federation of Women's Clubs, and women thus united can understand and appreciate the appeal of a similar federation, if it is presented to them as a field for larger service. In a majority of cases, the membership of all women's missionary societies probably aggregates more than that of the federated clubs. This massing of forces increases their dignity and influence with those outside their ranks, and the sense of responsibility of those within.

Appeal to Young Women.

(4) Enlistment of Young Women. The federation will greatly strengthen the appeal for missions especially to the young women of a city or community by a united presentation of its claims for life service both abroad and at the home base. Local societies may be taught to regard it an important part of their duty deliberately and thoughtfully to seek volunteers for foreign service, especially where special fitness for specific forms of work is known, and to bring them in contact with the Mission Boards. Leaders for the varied activities of the home base must be found and trained. Special evening mission study classes for nurses, doctors, teachers and other professional and business women have been successful in some cities. Said Mrs. Thomas S. Gladding at the Edinburgh Conference, speaking as a representative of the National Board of the Young Women's Christian Associations of the United States of America:—

> Let me say to you out of my knowledge of the women students in the United States and Canada during the past fifteen years, that, if we are to have more of them in our mission fields and societies, we must, as a sort of united federation of Women's Boards, take an advanced step. Many a young woman will come into the missionary enterprise in her own church and in her own denomination, if she sees there is that solidarity about this enterprise which is recognized by all the women of all the Women's Boards. If Women's Boards could more and more unite in various ways so that there shall be this solidarity and statesmanlike way of action, we shall have a host of women who are

trained, who will come into our missionary societies and give their hearts and souls to this work.

(5) A concerted and systematic publicity. From one standpoint, publicity means an easy and questionable notoriety that believes its ends accomplished if its name appears frequently in print, especially if the type be large. From another standpoint, it means a conservative, educative campaign by which those who possess something of great value make known its advantages to those unaware of it. An organization representing the great issues of the missionary propaganda cannot afford to neglect the latter kind of publicity. The Jubilee was a revelation of the possibilities of dignified, but effective and confident publicity. The missionary federation has here a distinct field that can be filled by none of its societies separately. It has no more important committee than that on publicity. This committee should make a careful study of the whole science and be guided by a continuous plan, not by unrelated, intermittent impulses. This plan may include:— Publicity.

(*a*) Creating an Atmosphere. The federation must help to visualize world movements before the community and to mould sentiment concerning them. What the people of the community think of missions may be *influenced* by one or more individuals or societies: it can be largely *determined* by the impression which the federation makes as a whole. Atmosphere.

Printed Matter.

(*b*) Printed Matter. The leaflets and pamphlets furnished by the Boards, when judiciously and effectively circulated by a federation committee, can often obtain a reading that would be denied to an individual society. As a federation grows, it can issue its own material, meeting specific conditions and demands. A federation committee should study thoroughly the literature of the Jubilee, of the Laymen's Missionary Movement, of the Men and Religion Movement, and of the recent Home Mission Week Campaign. Intelligently interpreted, such a study might transform advertising methods, not only in women's societies, but throughout the local church.

The Press.

(*c*) The Public Press. The members of a publicity committee may through the public press reach thousands never found at a missionary meeting, nor accessible by distinctive missionary literature, but they must learn to be subject to press rules, considerate of press interests, and becomingly grateful for press courtesies. They must not, for the dignity of the cause they represent, continually accept favors without giving an equivalent in money, loyal support, or news, readable from the viewpoint of the paper and the public. Letters from missionaries and other authentic and often exclusive material regarding countries on which the attention of the world is focused might be thus used by missionary societies for the glory and lasting profit of the Kingdom of God. But they must learn to distinguish

between the relative news value of facts at their command, and to present them in concise and compelling form. Every message from the field and all local notices of their own work should be so worded as to utilize to the limit the space accorded with fresh and attractive material.

2. *An Educational Force.* The educational value of the federation has perhaps been more conclusively demonstrated than any other phase of its effort. Three lines of activity may be mentioned which have been widely used by these federation committees. An Educational Force.

(1) The large study class, or lecture class, or extension lecture, whose distinguishing features were described in chapter fourth. The large general committee represents every denomination and, if possible, every church in the city. It is organized with chairman, vice chairman, secretary and treasurer, and with sub-committees on printing, publicity, place of meeting, sale of tickets, registration, program, sale and distribution of text-books and literature, care and circulation of reference books, pictures, curios, charts, maps and mottoes, music and the social half hour which sometimes follows the sessions. Public announcement is made through press, pulpit, church bulletins and special circulars, but strongest reliance is placed on thorough private invitation. Course tickets, varying in price from fifty cents to one dollar, sometimes in the latter case including a copy of the mission The Lecture Class.

study text-book, are sold throughout the churches. In some instances no tickets are sold, but a voluntary offering is taken at one or more sessions, or the expense is proportioned among the participating denominations and the course made entirely free. Meetings are held in private drawing-rooms, clubrooms, hotel banquet halls and parlors or in churches. They usually cover six successive weeks, meeting once a week for an hour and a half in the morning, afternoon or evening. In the case of the extension lectures the meetings are often held on six successive days. A different denomination has charge of each session and conducts the opening devotional period. The large classes usually have the same leader throughout, the members furnishing the program under her direction. The lectures are given sometimes by one person; sometimes each denomination furnishes a speaker, or half a dozen pastors are asked to take the chapters of the text-book in turn. Diagrams, charts and outlines for taking notes are furnished, with lists of books for outside reading, and opportunity is sometimes given at the close for questions and discussion. Remarkable success has everywhere attended these interdenominational classes and lectures, both in cities and small towns, the enrollment in some cases reaching five hundred, and including many who never before attended missionary meetings. The world significance of missions has been shown by educational leaders

of recognized ability and has exerted marked influence. One of the largest and most influential Women's Clubs in the country has recently offered a similar course of lectures to its own membership through its Educational Department.

Normal Classes.

(2) The Normal Study Class. In both large and small study classes there is a constant and unmet demand for leaders, and the federation has no more fruitful or important field than to provide normal training for those who will in turn lead other classes. In many cities such training centers have been successfully established and they are possible in every city and town. In some cases an annual Mission Study Institute is held, where classes, limited in number, are conducted morning, afternoon and evening for a given time by a well-known specialist. Or they are held weekly for seven successive weeks by a local leader. The city is districted, a committee representing every denomination is appointed, and each auxiliary is visited and urged to send at least one representative. The number in each class is limited to ten or fifteen and new classes are formed as necessary. The fee is usually one dollar, to defray class expense, and no one is admitted who will not pledge herself to own the text-book, do a reasonable amount of study (not less than one hour a lesson) and repeat the course in her own church. No one is eligible for a second course who has not met these requirements. All members are expected to fur-

nish themselves also with the teaching helps provided by their own Boards. The first session is devoted to a discussion of ways of using these helps to the best advantage, and instruction and practice are given constantly throughout the course in the selection and use of material, the preparation of outlines and assignments, the art of asking questions, and other practical phases of the leader's training.

Results from the Class.

The far-reaching results of this form of normal class work cannot be too strongly emphasized. A concrete instance is found in one Eastern city where, in the course of six years, three hundred women have studied under one leader alone. Hundreds of classes have followed not only in that vicinity, but throughout the country, as the students have scattered far and wide. An Alumnae Association, with a membership of one hundred and seventy-five women, gives more than one thousand dollars annually to missions. A Calendar with daily Bible text, prayer and items of missionary information is published each year, and, while its chief object has been to stimulate daily intercessory prayer, over sixteen hundred dollars have been sent to the field as a financial outcome of its widespread use. As for the intangible results, who shall number them?

Use of Libraries; Public.

(3) (*a*) The public library exists to serve the largest possible number and, if those interested create a demand for the literature of missions, it will be met. Almost any library will at the re-

quest of an organization representing so large a constituency install a missionary alcove or department. Sometimes the library itself will prepare a special catalogue of the books bearing directly or indirectly on the subject of missions, or it may be prepared by the library committee of the federation. The committee should also place in the library copies of all leaflets published by the various Boards bearing on the mission study topics for the current year and catalogues of leaflet supplies of all Boards, of the Student Volunteer Movement, the Laymen's Missionary Movement and of the Missionary Education Movement. At their request the leading missionary periodicals may be supplied by the library authorities, and the denominational women's and children's magazines by the constituent societies.

Private.

(*b*) Church libraries and even private libraries will often upon request be placed at the disposal of the entire federation. Typewritten lists of all books on missions or allied subjects thus accessible may be prepared. These will prove very useful in the smaller towns. These lists, with the catalogue of books in the public library, may be placed in each church and revised from year to year to include current subjects of study. Early in the fall each church may file with the library committee of the federation the study classes to be conducted by their men's, women's or young people's societies during the year, and

lists of reference books and magazine articles may be prepared for their use.

Spiritual Influence.

3. *A Spiritual Force.* More than any other large organization of women the federation pre-eminently represents the things of the Spirit before the community, and only as it exalts the spiritual will its executive effort be redeemed from multiplied machinery and its educational effort from the purely cultural. It must emphasize this aspect always in its influence upon the plans of individual societies. It must strive to improve and increase methods of prayer and Bible study, to stimulate the use of prayer cycles and literature, to form pledged prayer bands, and to organize interdenominational neighborhood prayer circles. It may conduct large Bible classes for women similar to its mission study classes and lectures. The observance of the Day of United Prayer for Foreign Missions in January should mark the culmination of its power and helpfulness to societies and individual members.

Conservation.

4. *A Conserving Force.* The federation must act as a spur to the unambitious society, a probe to the satisfied, an inspiration to the discouraged, a helping hand to the weak, and a mirror to all, showing them their own work as it actually is and as it appears to an outsider. It should everywhere make better achievement necessary and larger achievement possible. It may focus on each society the hopes and successes of all, and thus while it throws upon each the responsibility

for its own development, it may constantly incite to a distinct aim and policy and a concentrated effort to realize them. The presidents of these societies may together frankly confront the points of weakness in each organization and frame a composite policy to cover them. An annual city-wide mission study campaign should be an established feature. Group councils and training classes for different departments may be held from time to time for Sunday School workers, leaders of children's bands, and young women's societies. A course in story telling for children may be offered to mothers, librarians, and teachers. Missionary pageants and story hours may be given for the children themselves. For purposes of comparison and exchange, the secretary of the federation should have records of all societies enrolled, their membership, gifts, number and character of meetings, interest in special fields, magazine subscriptions, study classes, proportion of women in the church unreached. By thorough system, these statistics may be gathered and tabulated by card index without excessive labor.

Records of successful plans and methods may also be made and of programs and speakers available for exchange.

The State Federation.

All that the city federation may do for its constituent societies the state federation may do in the same degree and along much the same lines of emphasis for the denominational societies within its boundaries. What form its organiza-

tion shall take must be determined, and in some cases already has been determined, by conditions of territory. In its simplest form, it need be nothing more than a committee with one or more representatives from every denomination, who will meet occasionally to consult and plan a concerted advance and who will annually elect their own chairman and secretary, either outside or within their number. Its opportunity, if desired, will permit much the same effort suggested for the city federation, and may be studied and developed with the same system and thoroughness.

Field Survey.

The survey of the field may contemplate a twofold service, to the denominational societies enlisted and to the interdenominational interests throughout the state. To the denominational society it may be a great aid to organization, helping to open new territory and strengthen weak points. Missionary speakers and organizers may be shared, necessary literature to meet specific conditions may be prepared, and uniform plans and improved methods may be adopted. The problems of one denomination in a territory are often common to all, and studied unitedly will yield a common solution.

Development of Territory: The City.

(1) The City. Denominational interests will also be furthered indirectly by the promotion of interdenominational effort. This service will include the development of city federations, demonstrating their usefulness, unifying their efforts and correlating their achievements.

(2) Smaller Towns. By a system uniting strategic centers with auxiliary cities and towns a league of co-operation may be established by which strong central federations will assist in the formation and nurture of societies in the smaller and weaker churches and towns adjacent. Groups of speakers may be sent out for special occasions, a staff of organizers, mission study-class leaders and lecturers may be formed, and with slight expense, the work of a state may be compactly knit together by mutual helpfulness. In towns too small for separate organizations, strong union societies may be formed with a treasurer and a reporter for each denomination. **The Town.**

(3) Country Communities. More than one half the population of America lives under rural conditions, fully one third in the open country. Country life problems, the needs, possibilities and betterment of rural communities, are engaging the widest study and the deepest thought of economist, statesman and student. The church, formerly the center of the life of the country district, is recognized as the most potent factor in its reconstruction. The woman's missionary society should be an integral part of the constructive provision of the church for the women within its bounds. Other organizations, the Woman's Club, the traveling library, the University Extension Department, the Woman's Christian Temperance Union, the Young Women's Christian Association, are seeking out the country woman and **The Country.**

offering their aid and counsel in the culture of mind and heart. Is it not time that the missionary society should definitely recognize its responsibility to join these agencies in bringing the vision of the great world to isolated districts, and that we should unitedly and broadly adapt present plans or devise new ones whereby this tremendous latent force may be developed and utilized. The actual experience of one country church where the missionary society, whose membership comprises practically all the women of the community, enrolling a larger number than the church itself, meets all their needs, social, intellectual and spiritual, might be duplicated many times.

Agencies.

A state committee intent upon the intensive culture of its territory will mould every influence to its purpose. Two most effective interdenominational agencies may be mentioned.

The Summer School.

1. *The Summer School of Missions* exists to train leaders and, while the value of its inspirational quality cannot be disregarded, this must be subservient to its primary aim and function. Its purpose is to train two classes of leaders, —those who will instruct others in a knowledge of missions, and those who will organize and promote all forms of missionary activity. To this end it employs a series of methods that must be clearly graded and differentiated. They may be grouped as educational, technical and inspirational.

Its Educational Methods.

The educational methods include (*a*) the mission study class to acquire a usable knowledge of the text-book and collateral material; (*b*) the limited normal class for leaders who expect to train other leaders; (*c*) the mission study lecture which must epitomize the detailed work in the classes for those who do not attend them, and complete it for those who do. It must present in condensed form the subject, not the matter, of the text-book, and suggest ways of using it, with illustrative material from other sources.

Its Technical Methods.

The technical training offered comprises contact and conference with Board representatives, interchange of methods with leaders of other denominations, opportunity to examine the literature displayed, and practical councils and training classes in organization for specialized groups of workers, covering all departments of women's, young women's and children's societies.

Its Inspirational Methods.

Among the influences of the summer school partaking of both the above, but more directly inspirational, are the definite training in habits of prayer and Bible study, the periods of united intercession, the field messages and personal contact with missionaries, the addresses by great leaders who are both statesmen and seers, the rich friendships formed on the enduring basis of common vital interests, the rare, intangible atmosphere in which large living seems sane and normal and lesser things, unreal and undesired, and the memories that abide and vivify all after effort.

The Question of Finance.

No serious expense is attached to the large part of the interdenominational activity suggested. The city federation is usually maintained by a voluntary offering at its meetings or by a *per capita* tax, varying from two to five cents, based on the membership of constituent societies. Mission study classes, lectures and institutes have been usually self-supporting, and can be made oftentimes to yield an additional revenue. Summer Schools have been self-supporting or have been assisted by the Central Committee on the United Study of Foreign Missions. Larger plans will doubtless yield even better returns.

Nation-wide Federation.

In its national scope and significance we have already learned that federation means not only a fuller service and an ampler achievement in our separate tasks, but a deepened sense of our oneness in Christ. The plans for co-operation developed through the Central Committee on the United Study of Foreign Missions and the Interdenominational Conference of Woman's Boards of Foreign Missions of the United States and Canada have taught us that we are only different divisions of a great army with one aim and one Leader. The recently projected plan for national federation of women's foreign missionary organizations seeks to realize even more closely throughout the entire constituency this consciousness of solidarity in service. Through five Territorial Commissions, four in the United States and one in Canada, made up of representatives

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of all Women's Boards in their respective territories and joined in a Central Advisory Commission, it is hoped to stimulate united prayer and study and that spirit of fellowship in service which will secure a deeper realization of the whole task, a clearer understanding of difficulties and problems, a fuller development of resources and a truer conception everywhere of the dignity, scope and purpose of woman's work for missions. An organization of more than two million women, inspired by a common spirit of sacrificial service, may wield an immense influence in helping to bring in the Kingdom of their Lord and Master.

The Finished Kingdom and the Forces That Will Bring It.

But the Kingdom of Christ will not come until the whole spirit of Christ is manifest everywhere in individual lives. We must have the vision of Christ which amid the monotonies of the trivial and the commonplace and the sordid and the tragic will see always the coming Kingdom and will build its beauty and its perfection into every detail of the daily task. We must have the obedience of Christ which in supreme surrender of all lesser interests and motives will not shrink from following with Him the glory of that vision to Gethsemane and, if need be, to Calvary. We must have Christ's conception of real and living unity which was His own perfect oneness with the Father. When we reach that unity, one with another and all with God, then the world will believe and the Kingdom will be forever realized.

QUESTIONS

Define the relation of a Missionary Federation to the individual, to the local society, to the church, to the community.

Can you name any objections to a federation, rightly conducted? Can you give any reasons for a federation of women's clubs not applicable to a missionary federation?

Define the objectives and purpose needed by a missionary federation in your city or community. The work it might do not possible to separate societies.

Study the societies or unorganized churches in your city that might be benefited by a federation.

Study your own society. Has it weak points a federation might strengthen? In what ways could your society give help to a federation?

Draw up an adequate plan of publicity for your society and for a federation in your city.

Study the benefits to your city from a large study class, a lecture class, a normal class, an extension lecture course, an institute. Which do you most need? How can you help to secure them?

What can you do to improve the missionary library facilities in your city?

What elements in the subject of missions will add force and vitality to the movement for the renaissance of country life?

What practical aid can your federation give to smaller towns adjacent?

In what way does your auxiliary need the benefits of a summer school? How can you plan to secure a large delegation?

What constitutes a good delegate to a summer school? What reasons and motives should influence her selection?

What more can *you* do to help bring the Kingdom of God in all the earth?

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